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MEMOIR OF THE LATE REV. ABRAHAM BOOTH.

[Concluded.]

TOWARDS the end of January, 1805, in one of the visits of his affectionate assistant, Mr. Gray, he appeared very poorly, and not able to talk much; but what he said was of a spiritual kind: "Oh, that I may be submissive to the will of the Lord, whether for life or for death! What an unspeakable mercy it is, that Christ Jesus came into the world to die for poor sinners!" Then, breathing with great difficulty, he said, "Oh, that I may breathe after holiness, more and more after holiness; and be fitted for the great change, whenever it shall come!"

A few weeks after, being very ill, he said, "But I am in good hands. I think I am more afraid of dishonouring God by impatience, than I am afraid of death: adding, "I must go to Christ as a poor sinner, a poor grey-headed sinner; I can go no other way." In this manner he generally talked with different persons; and they have left him, ashamed of themselves that they felt no more of the same spirit.

Some months since, he was taken ill in his way home from a meeting of his brethren. Mr. Gray went to see him; and asking him how he felt in his mind, he instantly replied, with a firm tone, "I have no fear about my state." And this was his answer to the affectionate inquiries

of several of his fellow-labourers. Indeed, through his whole affliction, he was graciously supported in his soul. He felt no raptures; nor have we any reason to believe that he even so much as wished for them. He was generally serene, breathing after heaven, expressing his earnest desires after conformity to the image of Christ, and submission to the will of God; daily blessing him for a good hope through grace, and waiting for the coming of his Lord and Saviour Jesus Christ.

But though he was mostly laid aside from his public labours for several months before his death, he employed himself in revising and completing an Essay on the *Love of God to his chosen People*; and another, on a *Conduct and Character formed under the Influence of Evangelical Truth*; which, it is expected, will in due time make their appearance. Thus he continued better and worse in his health, generally according to the state of the weather. But even in the course of his last week, he wrote two letters to his brothers in the country: he also attended the Monthly Meeting at his own place the very Thursday before his death. He was worse on Friday, but said to two of his friends, "I now live upon what I have

been teaching others;" and was capable of arranging many of his papers, which he did with perfect composure. Even on the Lord's day he was sitting up in his study. But apprehensions being entertained that his dissolution was very near, several of his friends went to see him, as they supposed, for the last time. They found him in the sweet enjoyment of the Lord's presence, and Satan kept at a distance from him. To one, he said, "Ah! Jesus Christ is indeed a good Master!" To another, "But a little while, and I shall be with your dear father and mother!" He also affectionately dropped a word to several of his young friends, who longed just to see him. To one, "I have often borne you on my heart before the Lord; now, you need to pray for me." Soon after, to a son of one of his most intimate friends, "Take care of your precious soul; take care that you be not merely half a Christian."

On a wish being expressed that, under his present circumstances, he might experience divine support, he said with considerable energy, "Amen." But it does not appear, that even then he thought his departure to be so near at hand as his family apprehended.

When he was drawing very near to the close of life, it did not appear that he thought the moment of his departure so near at hand as his family apprehended it to be. We now add, that when his friend Mr. Gutteridge, at parting with him on the Lord's day afternoon, said to him; "The Lord be with you; and if I do not see you again, I trust we shall meet in the better world!" he replied, 'I expect to see you again in this.' Nor did he express any thing to the contrary, when two of his dear children, with their husbands, Mr. Robinson and Mr. Granger, were with him on the Lord's day evening, and took their leave of him, after one of them had engaged in family prayer with him. He was put to

bed about nine in the evening; and lay down, not to rise any more!" On the next day he was mostly deprived of his speech: it is thought not of his reason: but just at nine o'clock, Mr. Gray and Mr. Granger, his sons-in-law, thinking that they did not hear him breathe, went to the bedside, and saw him lay himself quite back; when, in a moment, he gently expired, without even a struggle or sigh. This was on Monday, January 27, 1806. He was in the seventy-second year of his age, and had been pastor of the church in Goodman's Fields nearly thirty-seven years.

Thus terminated the mortal career of this apostolic servant of the Lord; of whom it may fairly be said, in honour of the grace of God, that, viewed in all his characters—in his family, in his church, and in the world; in his learning, his influence, and his *piety*, he was truly eminent. Great are the changes which have taken place in the world, within a few months: and much has been said of our loss of talent in the senate, and of valour in the navy; but of what talents are his mourning people and the whole church of Christ bereaved by his death! He was not, indeed, a statesman, nor a warrior; but he was—what will appear to be of infinitely greater consequence at the day of judgment—he was an eminent saint, and a faithful, laborious, successful minister of our Lord and Saviour, Jesus Christ.

Hitherto, we have borrowed our account of this excellent man from a short Memoir which was incorporated with the Address delivered at his interment, in the meeting-house at Maze Pond, Southwark, adjoining the burial-place in which his remains were deposited. We shall now take the liberty of transcribing a few lines from the Funeral Sermon, preached at Mr. Booth's meeting-house, Prescott-Street, on the following Lord's day, Feb. 9, 1806, by the Rev. James

Dore; which sermon Mr. Dore found it needful to preface, by reading a memorandum in the hand-writing of the deceased, addressed to the executors of his will. It is as follows:—"I desire that nothing may be said of *me* in a funeral discourse, whoever may be chosen by my people to preach it." This request, unreasonable as we conceive it to be, carried with it, to the preacher and his friends, the force of a law; and while it alleviated the pain of the preacher, who modestly expresses his inability to do justice to such a character, has deprived the public of that lively description of Mr. Booth's excellence as a Christian and a pastor which Mr. Dore was qualified to afford, and which the public is taught to expect on a funeral occasion. This defect, however, Mr. D. has attempted to supply, as far as was consistent with the restriction under which he laboured.

The text chosen on this occasion is Num. xxiii. 10. "Let me die the death of the righteous;" from which the preacher shews that the death of the righteous is always safe,—it is generally attended with happy circumstances; and is, in some instances, followed with peculiarly glorious consequences.

We shall borrow from the improvement of the subject the following practical inference:—

"If the death of the righteous be supremely desirable, the consideration of it should reconcile us to the departure of those to whom this character did undoubtedly belong, whatever loss we, in consequence of their removal, may sustain.

"Among those who are truly righteous, there are various degrees of moral excellence. Some are like "the hyssop that groweth on the wall;" and others may be compared to the majestic cedars of Lebanon. Some are as "reeds shaken with the wind;" and others resemble the British oak, which, for centuries, defies the fury of au-

tumnal hurricanes. As none are righteous by nature, so none are righteous in perfection. Some are so low in the graduated scale of excellence, that it may be difficult, if not wholly impossible, to ascertain whether they are on *this* or on *that* side of the line which separates between the righteous and the wicked. The world and the church claim them as their own;—the world, from the severity of their judgment; and the church, from the candour of their dispositions. But others rise to so high a point, as to prevent every painful suspicion respecting their religious integrity.

"Yes, my brethren, you well know that there have been some individually so pre-eminently distinguished, whose characters were so decided, whose moral features were so strongly marked, and whose Christian virtues shone with such a bright, steady, and commanding lustre, that *two* opinions respecting them could not be entertained. They united in their favour the suffrages of all. Of such a man, all speak the same language:—"Truly, *this* was a righteous man," exclaims the church: "Truly, *this was* a righteous man," echoes the world.

"To such a man, the God of grace and truth hath promised that "an entrance into his heavenly kingdom shall be abundantly administered." Yes, he shall enter the temple of bliss in the most auspicious circumstances, amidst the shouts of angels, and the joyful acclamations of "the spirits of just men made perfect."

"Could we see those who died the death of the righteous, now standing before the throne, clothed in white robes, with palms of victory in their hands, and crowns of glory on their heads; could we behold them, "satisfied with fulness," exulting in bliss, tuning their golden harps to songs of immortal praise; could we hear their melodious voices, celebrating the

“high praises of God and of the Lamb,”—all tears on their account, would be wiped from our eyes.

“The dutiful children, the other affectionate relatives, and the numerous friends, of the deceased, sustain a heavy loss, which they cannot soon forget. May you, the offspring of so revered a parent, often reflect on the instructions which you have received; on the many earnest supplications that, on your behalf, were continually presented unto God; and on the peculiarly edifying example of piety, benevolence, and uprightness, which you have long witnessed!—and, O! that it may be the unspeakable happiness of you all, to know that your father’s God is your God! Then the separation which has now taken place will not be final; for soon you will see him again, to part no more. “Wherefore, comfort one another with these words.”

It is delightful to reflect, that though the most eminently righteous die, as to this world; yet in some respects, they may be said to live even here.

“Of many, when they die, it may be emphatically affirmed, that “the place which once knew them, shall know them no more.” The ocean has lost a drop. The arrow has winged its flight, and left no trace in the yielding air. They who are of little use while they live, will be soon forgotten when they die. While here, they were only shadows; and, when shadows vanish, what remains? But of others the remembrance is not so transitory. “The memory of the just shall be blessed.” The eminently “righteous shall be had in everlasting remembrance.” They are embalmed with the most precious odours. They may be said still to live.

“Yes, they sometimes live in the consciences of the wicked: there, a lasting memorial is left. On some occasions it is read; nor

is it always read in vain. They live in the hearts of their Christian friends; in their profound respect, in their affectionate regards, and in their grateful recollections.—They live in the benignant effects of their temporary residence on earth, in the institutions which they patronized, in the minds which they formed, or in the books which they have written.

“Though, in compliance with our deceased friend’s express desire, I carefully avoid, as much as possible, speaking particularly of him, yet I cannot think that this prohibition should be considered as extending to his works, which are before the public. I hope, therefore, that, without violating the rules of decorum, or the laws of friendship, I may be permitted to introduce a few words relative to his publications; which on account of the interesting nature of the subjects of which they generally treat, the ability with which they are discussed, and the Christian spirit which they exemplify, I regard as monuments erected to his honour, far more durable than brass or marble. They are not composed of perishable materials: they contain the essential principles of longevity. By these, “he being dead, yet speaketh.”

“Would we form proper ideas of “the true grace of God,” as reigning in our salvation from first to last;—of “the glorious gospel,” as “glad tidings to perishing sinners;”—of the influence of revealed truth on the minds, consciences, hearts, and lives of those who believe it;—of the distinguishing genius of Messiah’s kingdom, as “not of this world;”—of the difference between the old and the new covenant, of the Sinai confederation and the Christian economy;—of the nature and grounds of positive institutions, and the like,—we may derive much advantage from the writings of our late invaluable friend.



*An ADDRESS to the Members of a  
MINISTERS' MEETING, on the Ques-  
tion,—HOW OUGHT A MINISTERS'  
MEETING TO BE CONDUCTED?*

THE advantages, Brethren, which may be derived from such a meeting as that which we have lately instituted are, undeniably, many and great. This, you will remember, was demonstrated at our last interview, in a manner peculiarly luminous and interesting. But we should always bear in mind that none of the advantages above alluded to can be enjoyed, unless the meeting be properly conducted. In this view, the subject before us assumes an aspect of peculiar importance, and claims an ample and minute discussion. It is, however, a subject as difficult as it is important, requiring a variety of talent and an extent of information to which the speaker has no pretensions. Instead, therefore, of undertaking to frame a complete system of rules for conducting our own or any similar meeting, he will content himself with making a few very brief and general remarks.

1. The utility of our meeting will depend much, it is conceived, on the introduction of proper *subjects* for contemplation and discussion.

In selecting these, our attention should, doubtless, be first directed to the Bible. To men of our profession, the assiduous study of this holy book is all-important. In no other way can we recommend ourselves to judicious hearers as scribes well instructed in the kingdom of God, or be able to bring forth out of our treasure things new and old. The man who neglects his Bible can never be a qualified instructor in spiritual things, however clear his intellect or extensive his literary acquirements. The sacred oracles are the wells of salvation, from which every Christian minister needs to draw continually, for his own refreshment, and for that of his brethren. Nor can he find

any other means so efficacious for cleansing the polluted souls of sinners, or for curing those spiritual maladies which, unless arrested, must eventually issue in eternal death. Hence it appears exceedingly needful that Christian ministers not only be men of piety and natural talent, but have clear and comprehensive views of the evangelical system.

This is the more needful, let it be observed, on account of the *errors* which have been propagated among mankind; errors almost as numerous as the deities said to have been anciently worshipped in the heathen world. Many of these errors are of the most pernicious tendency, calculated alike to dishonour God, to bewilder and divide his people, and to plunge the ungodly into everlasting wo. Nor should it be forgotten that the men who propagate these errors are often distinguished by their learning and abilities, and are capable of defending their tenets by all the arts which eloquence and sophistry can supply. To maintain the pure doctrine of the cross against adversaries of this description, is at once, both important and difficult. It is important, because the honour of God, the prosperity of his church, and the eternal salvation of millions are dependent on it. It is difficult, because the resources of learned sophistry are almost endless; and, especially, because the depravity of the human heart is such that men in general love darkness rather than light, and prefer the worst of errors to the most important and glorious truths. Hence we who minister in holy things should labour, to acquire a definite and extensive knowledge of the great truths of the Bible, that we may be able to state them with clearness, and to press them on the consciences of our hearers by the most weighty and convincing arguments.

“But may we not presume that, among orthodox Christians, those

men who are encouraged as preachers of the gospel have usually a competent share of spiritual knowledge? It will, indeed, be readily granted that preachers of the above description are commonly found to possess a *general* knowledge of the truths which the Bible inculcates. But comparatively few, I apprehend, have gone through every part of the system with sufficient care, and in the enjoyment of those *helps* which are so needful to the student in Theology. In many cases, preachers, though strictly orthodox, are far, very far from possessing an accurate and extensive acquaintance with divine truth. This remark is applicable, not only to illiterate preachers, but even to those who have had the advantage of a learned education. Nor is there any man, however ample his stores of knowledge, who may not learn something by reviewing the sacred system in company with those whose acquisitions are much inferior to his own. But if men of superior knowledge could derive no benefit from such review *themselves*, the prospect of benefiting *others*, whose attainments are less extensive, should induce them to undertake it.

You will here permit me to mention a fault which should, I conceive, be studiously avoided. It is the *discussion of those subjects in Theology which lie beyond the sphere of human investigation*. Men, according to their different dispositions, are prone to go into two opposite extremes, either to rest satisfied with the small stock of information with which their early education has supplied them, or else to pry into things which God has not revealed, and which have baffled the researches of the curious in every age. The latter extreme is not, indeed, so common as the former. But some of us may, nevertheless, be greatly in danger of falling into it. When curiosity is sharpened by those new and interesting views of truth

which our meeting may be expected to afford us, we may desire to pass the bounds which Revelation has set us, and to penetrate the recesses of that awful pavilion in which the Eternal has chosen to reside. But let us beware of setting our feet on this forbidden ground. If we act a part so sinful and presumptuous, we shall soon find ourselves in a Dædalean labyrinth, without a clue to guide our steps, or a ray of light to cheer our hearts!

If it be asked, whether subjects not theological may properly be introduced into our meeting, I readily answer in the affirmative. I would not, however, be understood as saying this in an unqualified manner. There are some subjects, I conceive, which never ought to be admitted into such a meeting as ours. Of this kind are all *political* subjects, which, in my humble opinion, should be completely banished, not only from the pulpit which they have too often polluted, but from the private assemblies of Christian ministers. Political discussions, it is true, are important and necessary. Without them, no nation ever shook off the yoke of oppression, and rose to independence. Nor, without them, can the independence of a nation, however firmly established, be long maintained. But political discussions belong to statesmen and civilians, not to the ministers of Christ. It is lawful for the latter, no doubt, to read a newspaper, and to form an opinion for themselves respecting its contents. But let them studiously avoid taking an active part in political controversies. It can hardly fail to chill their spiritual ardour; to divert their attention too far from the great duties of their profession; to prejudice the minds of their political opponents against them; and, what is still worse, to impress the ungodly with a persuasion that Christianity, with all its pretensions to a divine ori-

gin, is nothing better than an invention of priests and an engine of state!

Nor are political subjects only, to be excluded from a ministers' meeting. There are many *literary* subjects which never ought to be admitted there. This remark is not intended to depreciate literature in general, or to represent it as of no advantage to a Christian minister. His usefulness, on the contrary may, it is readily granted, be greatly increased by an acquaintance with the various branches of classical learning. But no subjects of a literary kind should, I conceive, be discussed in a ministers' meeting, except such as have a *near relation* to the great work in which they are engaged, and a *direct tendency* either to increase their spiritual knowledge or to assist them in communicating *that* which they have already acquired. Such is *History* both civil and ecclesiastical. Such, too, are those *languages* in which the Bible was originally written, and some of those into which it has been translated.

2. If we would render our meeting useful, we must studiously guard against the indulgence of an improper ambition.

A desire to excel is a principle so deeply rooted in the human constitution, that to eradicate it is not in our power. And if it were, an attempt to do it would be extremely unwise, since this, like every other quality of the mind, was implanted in us for beneficent purposes, and, when duly regulated, contributes both to our usefulness and comfort. A desire to excel is, doubtless, one of the most powerful excitements to *industry*. It awakens all the dormant energies of the soul, and impels them to the most vigorous and persevering exertions. Neither the statesman, nor the scholar, nor even the divine however abstracted from terrestrial objects, can accomplish much without its aid. Indeed, I think we may safely affirm that such of our race

as are remarkably deficient in this quality, are seldom, if ever, distinguished by the achievement of any thing arduous, or great, or honourable.

It is, however, true that the utility of this principle depends on its being managed in a due manner, and especially, on its receiving a *suitable direction*. Its legitimate objects are *virtuous dispositions and virtuous deeds*. A desire to excel in glorifying God, in doing good to mankind, in mortifying the corruptions of the heart, and in all those moral endowments which ennoble their possessor and qualify him for usefulness, is both lawful and laudable. Here, there is little or no danger of excess. Our danger, I conceive, lies in the abuse of this principle, in the propensity which we sometimes feel to direct it to base and unworthy objects. It then becomes a sordid passion, and is often productive of effects the most painful and disastrous. Instances of this kind are, alas! too common in our sinful, disordered world. Fallen creatures are extremely apt to aspire after that distinction which consists, not in real excellence, but in dignity and dominion. Nor is this true only of ungodly men. The misguided ambition which we are now contemplating has frequently disturbed the circles of real Christians, and even of Christian ministers. Good men have often manifested a desire to be first in *rank* among their associates; to have a superabundant share of human applause; and to impress on all around them the belief that their opinions were little less than oracular responses. This corrupt ambition, strange as it may seem, displayed its malignant influence among the first followers of the meek and lowly Jesus. "They disputed among themselves," we are told, "which of them should be the greatest;" not the greatest in humility and self-denial, nor in labours and sufferings for Christ, but, as the context shows,

in honour and power. This was true, particularly of James and John, although the latter was the beloved disciple and "lay in Jesus' bosom." They desired of their Lord the proud pre-eminence of sitting, the one on his right hand and the other on his left hand in his kingdom. In succeeding ages, this restless spirit became still more exorbitant. It was this principally which excited the bishops of Rome to exalt themselves to the papal throne, to assume titles the most sacred and awful, and to reduce under their ghostly dominion a large portion of the Christian world. It is no less true that to the influence of the same ambitious spirit we are justified in ascribing the cruel exactions, and tortures, and massacres, and crusades which have characterized the long and bloody reign of these mighty destroyers.

It is not, indeed, to be expected that the ministers of our denomination will ever be guilty of those excesses which have marked the impious and sanguinary footsteps of Romish prelates. Our principles as Baptists are incompatible with every species of clerical usurpation. We acknowledge no superior in spiritual matters but Jesus Christ. The pastors of our churches are all of equal rank. And no one, however great his reputation for knowledge or sanctity, can arrogate the right to exercise dominion over the faith of his brethren without exposing himself to exclusion from their fellowship. But we are, nevertheless, in danger of being injured by the indulgence of an irregular and unsanctified ambition. Under its influence we may be inclined to ostentation and vain glory; we may, when engaged in disputation, be tempted to maintain the side we espouse, with too much vehemence; to contend for victory rather than for truth; and to treat a vanquished antagonist not with Christian tenderness but with unchristian severity. Nor is this all. If any of us,

while we possess our full share of ambition, should, through love of ease, be hindered from keeping pace with our more industrious brethren, our situation must be extremely painful, and somewhat resemble that of the fabled Tantalus, who, while afflicted with a raging thirst, and surrounded with water up to the chin, was unable to taste a single drop! Disappointed ambition frequently degenerates into *envy*, than which nothing is more tormenting, nothing more debasing to the human mind. It views the shining endowments and growing reputation of a rival with an evil eye; it wishes he may be less great, less good, and less useful than he is; it refuses to give him the commendation which he deserves; nay, it does not scruple to disparage his character and talents before the public, and thereby to throw obstacles in his way of doing good. Odious picture! God grant that none of us may ever make it our own by cherishing a temper so opposite to that inculcated by the precepts and example of our divine Master.

[To be concluded in our next.]

For the American Baptist Magazine.

#### EXECUTION OF PHILLIPS.

"On Thursday the 13th of March last, the sentence of death was executed upon HENRY PHILLIPS for the murder of *Gaspard Denegri*. The procession left the prison at one o'clock. A carriage, in which was the prisoner, accompanied by the Rev. Mr. LOWELL, and Mr. BELL, the prison keeper, was preceded by one, in which was Col. BRADFORD, the Sheriff of the county. Deputy-Sheriffs on horseback led and closed the procession.

"About 2 o'clock the procession arrived at the place of execution (on Boston neck) where a temporary stage and gallows had been erected, with a moving platform in the centre. PHILLIPS ascended to the stage with readiness and activity; and the Sheriff having read the warrant for the execution, the Rev. Mr. LOWELL addressed the

throne of Mercy in a solemn and impressive prayer; in which the prisoner appeared earnestly to unite; and which suitably affected the spectators, who were calculated to exceed 20,000. PHILLIPS then handed Sheriff BRADFORD a paper which he requested might be read as his dying words—After this was read, he mounted the moveable platform without the smallest trepidation, and the cap being placed over his face, he signified a wish to be heard; when he sung three verses with a distinct and audible voice.

“In a moment after he dropped a handkerchief, as a signal that he wished no longer delay, and evidently braced his body to sustain the shock with steadiness.—The platform dropped instantly, and he died apparently without suffering.”

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REMARKS OCCASIONED BY THE ABOVE EXECUTION.

THIS solemn event, which has excited much interest in the town of Boston, ought not to pass away unimproved. The punishment of murder, by death, has been established for the purpose of making an awful example of the guilty, and thus preventing a recurrence of the crime. But this object will not be attained, if with the interment of the unfortunate malefactor, his sin and its consequences should be forgotten. The execution of a man for murder who was only 26 years of age, is a warning which should be regarded by all. It should leave an impression on the public mind, that sin will not go unpunished; that magistrates are a terror to evil doers; and that he who is “a companion of fools shall be destroyed.”

When I saw the officers of justice conducting PHILLIPS to the gallows, a passage in Ecclesiastes occurred to my mind. If the thoughts which it suggested should be considered as having a useful tendency, it would give me pleasure to see them inserted in the Magazine.

*Be not over-much wicked, neither be thou foolish: Why shouldst thou*  
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*die before thy time? Eccles. vii. 17.* It must not be inferred, from the mode of expression employed in this passage, that men are allowed to be wicked to a certain extent; such an inference would be contrary to the whole tenor of sacred writ. The curse is denounced upon him who continueth not in *all* things that are written in the book of the law to do them, as well as upon him who is a notorious profligate. The plain import of the passage seems to be this; the man who gives himself up to work wickedness, not only exposes his soul to eternal death, but hastens the dissolution of his body. It is as though the inspired writer had said; “If the consideration of the worth of thy soul has no effect in deterring thee from sin, remember, that the indulgence of vicious appetites and passions will destroy thy body, and bring thee to an untimely grave.”

With respect to the interrogation, *Why shouldst thou die before thy time?* it may be asked, Is not the number of our days determined? Is there not an appointed time for man upon earth? Are not the minutest circumstances, even the hour of our death perfectly known to the Lord? To these questions there can be no hesitancy in giving a reply in the affirmative. How then can we die before our time? Two considerations will serve to remove this difficulty from the mind.

1. The period allotted by Providence for man upon earth, is said to be “threescore years and ten.” But men who are over-much wicked, generally die before this time. I conceive it is with reference to the limits of “threescore years and ten,” that the Psalmist says, “Bloody and deceitful men shall not live out half their days.” Psalm lv. 23.

2. Making suitable allowance for constitutional infirmities, and granting, that the seeds of death which are sown in our frame, come to maturity sooner in some than in others; still, we are to remem-

ber, that in the Divine mind the time is not appointed without regard also to the means employed, and that the wickedness of the profligate is a means of shortening those days, which, otherwise, they might have lived:

1st. There is a direct tendency in many sins to bring on disease and death.

The man who indulges himself in acts of intemperance, has reason to fear that he will die before his time. Mark the commencement, the progress, and deadly effects of this wide-spreading evil, as exemplified in cases which have come under your own observation. A youth of promise begins to associate with young men of loose principles. He spends his evenings and his Sabbaths with them at a tavern. As yet, he has no love for the inebriating cup; but to avoid the imputation of poverty, or of being a young man without spirit, and to escape the derision of his companions, he determines to follow their example. If they take their glass he will take his; if they call for a bottle, he will call for one too. Unhappily for him, he kindles a spark within him, which it is difficult to quench. He superinduces an appetite which cannot be satisfied, without endangering his fairest prospects for time and eternity. When he becomes habituated to this sin, it is not enough that he is guilty of excess at night; the fatal draught is deemed necessary in the morning, and repeated through the day. What is the consequence?—Alas! what is not the consequence? He loses his relish for food—his hands tremble—he is unfit for business—his friends become suspicious that all is not right—they withdraw their confidence from him—the fiery liquid which he has drank is burning up his vitals—and though his death may be lingering, it is inevitable. I would that this were all a fiction; but alas! it is drawn from the scenes of real life. One of the most em-

inent physicians of America, has stated the melancholy fact, that in the United States not less than 4000 die annually, the victims of intemperance. O! then, *Be not drunk with wine, wherein is excess. Why shouldst thou die before thy time?*

He who indulges in voluptuous pleasures, pursues a course which must shorten his years. The slave of inordinate appetites, *sinneth against his own body*. He saps the foundation of his health, and brings upon himself disease and death. O that all young men would listen to the counsel which Solomon gave when cautioning youth against the abodes of wantonness and infamy. After portraying the insidious arts of the *strange woman*, he says, *Let not thine heart decline to her ways, go not astray in her paths: For she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death.* Prov. vii. 25, 26, 27.

2d. A wicked life often brings down the special judgments of God. We have no reason to expect a general distribution of rewards and punishments in this world. It is not uncommon for the virtuous to suffer, and the vicious to prosper; yet to shew that justice has not forsaken the earth, there are recorded in the Scriptures awful instances of the judgments of God against them that do wickedly. The two sons of Aaron were destroyed for their impiety. The two sons of Eli were cut off by the sword, for being "sons of Belial," and causing the people to abhor the offering of the Lord. The earth opened and swallowed Korah, Dathan, and Abiram, for rebelling against Moses and Aaron. It would occupy too much of your Magazine to enter minutely into the histories of Achan, Ananias, and Herod; or to describe the sins and the consequent ruin of the antediluvian world—of Sodom and Gomorrah, and of the city of Jerusalem. While

our eyes look back on these affecting scenes, we are ready to exclaim with the Psalmist, *The ungodly are like the chaff which the wind driveth away.*

3d. Men who are *over-much wicked* are in danger of dying before their time by the sword of justice.

“He that covereth his sins shall not prosper.” A wicked man may for a season practise iniquity without detection; but his crimes are generally brought to light. He either becomes so hardened as to be less cautious; his associates betray him, or, by some unexpected occurrence, his lurking place and his offences become known. This is particularly the case with respect to murder. It is so appointed in the providence of God, that, in almost every instance, the man who is guilty of murder, is sooner or later convicted of guilt, and brought to a disgraceful end.

4th. The remorse of conscience which is felt at a recollection of excessive wickedness is frequently the occasion of untimely death.

I need only to refer to the history of Judas for proof of this. When he saw that the Saviour was condemned, he was filled with the keenest agony of mind. He brought his ill-gotten gain to the chief priests and elders, “saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.”

As I should be sorry to tire the patience of your readers, I will close this communication with a few practical hints.

1. How important that ye who are parents should watch over the morals of your children; keep them from evil company; see that they pay a decent respect to the Sabbath, and attend with you on the public worship of God. **Take care that falsehood, profane-**

**ness, intemperance, and other obvious departures from propriety of conduct, be accompanied with tokens of your pointed disapprobation. Remember Eli.** He was a good man, but he neglected family government; *his sons made themselves vile, and he restrained them not.* His misguided tenderness brought upon his house and upon the whole land a succession of calamities; “for there fell of Israel 30,000 footmen, and the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas were slain.” When Eli heard this, it so agitated his aged frame, “that he fell from off the seat backward, by the side of the gate, and his neck brake, and he died.” O! that parents may profit by this tale of woe. Give your children wholesome advice; reason with them; admonish them; pray with them and for them. Thus you may be instrumental of rescuing them from temporal ruin, of preparing them to be useful members of the Commonwealth, and of securing the salvation of their souls.

2. It is hoped that no person will be satisfied with his character and condition, merely because he has committed no flagrant sins. Though I have chiefly confined my remarks to the dreadful effects of being over-much wicked, yet let it not be supposed that the least offence against God can be committed with impunity. As one leak is sufficient to sink a ship, so one sin is sufficient to destroy the soul. It ought also to be remembered, that one sin often leads to the commission of others, at the mention of which the person would once have been filled with horror. When Elisha foretold the enormous crimes which Hazael would be led to perpetrate, he asked with indignation, *But what! is thy servant a dog that he should do this great thing?* And yet he soon became a monster of iniquity. This was the case with the unfortunate PHILLIPS. On the morning of the day in which he became a murder-

er, no doubt he would have shuddered at the thought of such guilt. But observe the hardening nature of sin. He came ashore on the Sabbath, and instead of going to some place of worship, he sauntered from tavern to tavern. In the evening he met with *Dennegri*, whose improper conduct, arising from intoxication, produced a quarrel. PHILLIPS was also under the excitement of liquor, which increased his passion to madness. In the frenzy of the moment, he seized the fatal weapon and gave those blows, under the effects of which *Dennegri* lingered a few days and died. Since then, the unhappy culprit has been tried, condemned, and publicly hanged. Thus two men have been cut off in the midst of their days in consequence of intemperance.

3. I would embrace this opportunity of urging the utility and importance of Sabbath Schools.

In the preceding remarks it has been proved, that in many instances, the perpetration of crime is the cause of untimely death. There is equal proof that ignorance is the fruitful source of crimes. It is natural for all to seek after enjoyment, and happiness. But if a person cannot read, if his mind is entirely uncultivated, and no religious truths are imprinted on his memory, or his heart; he will seek for happiness in mere animal gratification. And as the conscience of such a man erects but a feeble barrier against the torrent of his corrupt appetites, he will, in the indulgence of these, be regardless of the peace and order of society; while he entails on himself disease and death in their most terrific forms. But teach a person to read, and to think, impart to him religious in-

struction, and you open new and nobler sources of enjoyment, than all the pleasures of sense can boast. It is stated in the very interesting and able "report of the New-York Sunday School Union Society, that upon examination in a foreign country, it appears, that of those who suffer for capital crimes, not one in ten can read; and on the other hand, that out of thousands educated in a Sunday School, not one was ever convicted before a magistrate." When I asked PHILLIPS if he had a bible, he replied, No, sir, I can neither read nor write. This single fact speaks volumes. If then, you would wish to be instruments of preventing dissipation and crime, lend your assistance in the instruction of poor children. Encourage by your presence and exertions Sabbath Schools. Here the children are not only taught to read, but they are instructed in the great truths of religion; they are taught to respect the Lord's Day, and required to attend on the public worship of God. Incalculable benefits have already followed the establishment of these schools. Ignorant, wicked youths, have not only been collected from the streets, and taught to read, but they have been made wise unto salvation. While examining the Scriptures at home, their parents, who were thoughtless and profane before, have been filled with remorse, and have with weeping and supplication sought, and found an interest in the pardoning mercy of God. Is any thing wanting to animate you in this work of love? *Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.*

EUMENEÆ.



## Missionary Intelligence.

### AMERICAN FOREIGN MISSION.

Extract of a Letter from Rev. GEORGE H. HOUGH, to one of the Editors, dated SERAMPORE, April 27, 1816.

Rev. and dear Sir,

THE time of our sailing was probably known to you soon after that event. We went to sea under a fair and pleasant breeze, which continued several days, and carried us rapidly on our voyage; and it is remarkable, that during the whole passage, we were retarded but by few calms, and diverted from the intended course by no storms. In a hundred and twenty days, after we took the last survey of the American coast, we beheld that of the Asiatic; and on the hundred and thirty-second after we embarked, through the tender mercies of Him, who "walketh on the wings of the wind," and "measur-eth the waters in the hollow of his hand," we reached in health and safety the port of Calcutta. Our arrival was made known to Dr. Carey's son (the Doctor having gone to Serampore) who came on board in the evening, and politely offered us every accommodation that hospitality or Christian affection could suggest. We, however, remained on board that night; and the next morning went to the Mission-house at Calcutta, where we were very cordially received by brethren Lawson, and Eustis Carey, (a nephew of the Doctor) as also afterwards by their wives, at their private dwellings.

The Missionaries at Serampore, hearing of our arrival, the same day sent their boat, with brother Rowe, and Mr. John Marshman, to convey us to this place; but wishing to send letters by a ship then dropping down the river, bound to Salem, we did not come here until

yesterday. We are here very pleasantly accommodated in the same rooms where the pious and devout Mrs. Newell found a resting place.

The missionary brethren are all in the enjoyment of good health, and with the utmost ardour and assiduity are pursuing the various branches of business, appertaining to this most flourishing and important establishment. The work of translating the Scriptures in thirty three different languages is going forward under the direction and superintendence of Doctors Carey, Marshman, and Rev. Mr. Ward. The printing-office is one of the largest I ever saw; having, I believe, 160 frames with their cases, to which thirty-eight cases more may be added, making in all, nearly two hundred cases of types. Ten presses are in operation. The printing-house is, as nigh as I can calculate without exact admeasurement, about 108 feet long by 59 wide. Two partitions pass along its length, dividing the building into three equal apartments of about 16 feet wide, of which the middle is the press-room, and the other two occupied by casemen. Here natives only are employed, amounting to the number of a hundred and fifty.

Besides the European school for young ladies, under the direction of Mrs. Marshman, in which the various branches of English literature, together with music, painting, and embroidery, are taught, and which consists of fifty scholars; there are two others, composed of boys, conducted by Mr. Marshman, who instructs in the English language, the one consisting of about fifty, and another of about the same number, for Portuguese

children. Besides these, there is a free school for Bengalee boys, who are taught the Bengalee language on the Lancasterean plan, its number about fifty. To increase the necessity of manual labour, the manufacturing of paper of various qualities and sizes is carried on upon the mission-premises, by at least one hundred and fifty natives, and many more are engaged in gardening. All the profits arising from these different branches of business, are thrown into a common stock, and consecrated to missionary operations. In addition to these labours, brethren are also indefatigable in their employment as *ministers of the word*.

There is a public library belonging to the establishment, which contains about forty-five hundred volumes, on the various subjects in modern literature, but more particularly relating to divinity, and to the customs, manners, languages, and histories of the oriental nations. Besides access to this, each missionary has a library for his own particular use, of considerable extent.

At Calcutta, both in the town and at the fort, are congregations, which several times in the week are favoured with the ministerial attendance of brethren Lawson and E. Carey. At Serampore, and its vicinity, brethren Carey, Marshman, Ward and Yates, are employed particularly on Lord's days, in preaching in English and Bengalee. Every evening at five o'clock, brother Ward, before his workmen leave the printing-office, reads, expounds, and prays in Bengalee, and at eight o'clock in the evening and nine in the morning, all the several families residing on the mission-premises meet in the Chapel, where is worship in singing, reading, and prayer. Every Saturday evening, some profitable subject is presented in the word of God, upon which the brethren communicate what they think proper. The two pamphlets, which herewith I send you, will develop the subject of the

mission here in a more distinct manner than I now have time or information to do by writing.

Communication between this and Rangoon is very frequent, which to us is a favourable circumstance, as it will enable us the sooner to join brother Judson, afford us a constant and profitable correspondence with our brethren here, and thereby yield us many facilities, which we could not realize were our situation to be more remote. Rangoon, in the opinion of the Missionaries here, also of brother Judson, is the most eligible place, at present, for an effort to propagate the knowledge of salvation; not because the hearts of the Burmans are more accessible than other heathen, but because the field for labour is extensive, and brother and sister Judson have already obtained a competent knowledge of the language, to begin to *converse* upon the subject of their mission. Both of them enjoy good health, and have not as yet been molested. The last accounts received here from them, indeed, indicate some propitious appearances of a religious nature. Mr. Felix Carey resides at Ava, acts as a physician, and is employed in governmental affairs; but I cannot learn that he is attempting any thing of a missionary nature, or how far his influence as a man or Christian extends. For myself, however, I doubt not, should his life be spared, he will, so far as prudence may dictate, or his peculiar situation authorize, endeavour to introduce the gospel there, as also the arts of civil life. That government, I believe, is now at peace; and should it continue for any length of time, a wide door, and I trust, effectual, will be opened for us. But the Lord, who executes his purposes in his own way, without regarding the advice of man, knows best, and will, according to his own infinitely wise plan, adopt the best time and means of operation.

I cannot but hope, from the mor-

al aspect of this country, and also from a consideration of what has been, and what is yet to be done, that our American brethren, who are powerful in means and numbers, will think seriously, pray fervently, and act abundantly for the India Mission. The state of this country opens so many avenues to the attainment of the different languages spoken in it, the millions of human beings, accountable and destined to the bar of Divine Judgment, and withal their moderate and placable temper of mind—all seem to demand the attention of the Christian world. Divine Providence, like an index, points the missionary to this quarter of the globe; and may I not say, that prophecy, like a gnomon, makes known the time, to publish the glad tidings of life eternal, in the same region in which the Apostles once toiled with so much zeal and success?

I have been perusing a letter from brother Judson, in which he says, "This is a delightful climate. We have now seen all the seasons, and can therefore judge. The hot weather in March and April is the chief exception. Nature has done every thing for this country; and the government is very indulgent to all foreigners. When we see how we are distinguished above all around, even in point of worldly matters, we feel that we want gratitude. O that we may be faithful in the improvement of every mercy, and patient under every trial which God may have in store for us. We know not how the gospel can ever be introduced here: every thing in this respect, appears as dark as midnight." Some further accounts have been lately received, to which I have before hinted. It is understood by our brethren here, that the missionary station at Rangoon will be an expensive one, but not on that account ought it to be forsaken.

With respect to myself and fam-

ily, I have to say, we have many more blessings conferred upon us, than we deserve. During our voyage we received many temporal and spiritual favours.—I had but little time abstracted from domestic avocations, to bestow upon study: but what I had, I strove to improve. We almost invariably enjoyed good health, as we also have since our arrival.

My present object is to obtain a passage to Rangoon as soon as possible. We shall have to purchase here all our household furniture, and the greatest part of our provisions, and carry them with us, and afterwards, in a great degree, depend upon our friends here to send us supplies as we may need. This method of obtaining a livelihood must continue, until the Lord shall enable us to procure a spot of ground and raise our own provisions, which I hope will not be long.

Yesterday was Lord's day; in the morning I endeavoured to preach in the Mission Chapel. In the afternoon heard the venerable Dr. Carey, in Bengalee, in the same place, preach to about a hundred and thirty natives and Portuguese. They all behaved in a very civil manner, and listened with as much attention, as will be discovered generally in your congregations. The singing of the native Christians was affecting to us, who had never heard the like, although we could not understand them. I think Christianity has obtained a standing here not to be everted.

It is my determination to give you from time to time, all the information relative to the country, missionary operations, &c. that I can possibly collect.

Have the goodness to write to us very frequently, and fail not to send the Magazines, &c.—Expect more before long.

Respectfully, and in gospel bonds,

Yours,  
GEORGE H. HOUGH.

*Extract of a Letter from Mrs. JUDSON, dated RANGOON, May 10, 1816; to a Lady in Beverly.*

My dear Mrs. Lovett,

THE sun of another holy Sabbath has arisen upon us, and though no chiming of bells has called us to the house of God, yet we, two in number, have bowed the knee to our Father in heaven, have invoked his holy name, have offered him our feeble praise, have meditated on his sacred word, and commemorated the dying love of a Saviour to a perishing world. Inestimable privileges! not denied even in a land where the prince of darkness reigns!

Since worship, I have stolen away to a much loved spot, where I love to sit and pay the tribute of affection to my lost darling child. It is a little enclosure of mango trees, in the centre of which is erected a small bamboo house on a rising spot of ground, which looks down on the new-made grave of our infant boy. Here I now sit; and though all nature around wears a most romantic, delightful appearance, yet my heart is sad, and my tears frequently stop my pen. You, my dear Mrs. Lovett, who are a mother, may *guess* my feelings; but if you have never lost a first born, an only son, you cannot know my pain. Had you even buried your little boy, you are in a Christian country, surrounded by friends and relatives who could sooth your anguish, and direct your attention to other objects. But behold us, solitary and alone, with this one single source of recreation! Yet this is denied us, this must be removed, to shew us that we need no other source of enjoyment but God himself. Do not think, though I thus write, that I repine at the dealings of Providence, or would wish them to be otherwise than they are. No: "though he slay me, I will trust in him," is the language I would adopt. Though I say with the

prophet, "Behold and see if there be any sorrow like unto my sorrow," yet I would also say with him, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." God is the same when he afflicts, as when he is merciful. Just as worthy of our entire trust and confidence now, as he was when he entrusted us with the *precious little gift*. There is a bright side even in this heavy affliction. Our little Roger is not lost. The little bud which began to open into a beautiful flower, is now rapidly expanding in a more propitious clime, and reared by a more unerring hand. He is now, I doubt not, in the immediate presence of that Saviour of whom he was ignorant in this world, and

"Adores the grace that brought him there,  
Without a wish, without a care;  
That wash'd his soul in Calvary's stream,  
That shortened life's distressing dream.  
Short pain, short grief, dear babe, was thine,  
Now joys eternal and divine!"

Who would not, from motives of gratitude, love a Being who has made such provision for a perishing world! who can, on account of the merits of the Redeemer, consistently with his own perfections, raise polluted sinners from the lowest state of degradation, and make them fit for the enjoyment of himself. "They who know thy name, will put their trust in thee."

June 14. I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered it before, but a multiplicity of business prevented. You ask, my dear Mrs. Lovett, "Is not the mission attended with more difficulties and dangers than you anticipated?" I answer, Perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have never realized more than I

anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connections and idiom of a language entirely different from one's native tongue, is quite another thing. Then, after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a Being of whom they are entirely ignorant. But the difficulties do not stop here. The mind in its native state is slow to receive new ideas. Very little can be received at a time, and that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with the notion that self has no concern in it, it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God. This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us so long as we have such examples of distinguishing power and grace before us, as the conversion of the Otaheiteans. The conversion of a nation wholly idolatrous, is not the work of a day or a year. Though it is infinitely easy for God to effect it even in so short a time; yet he has not seen fit thus to operate, nor have we any reason to hope that he will vary so far from his usual method of operation. The Scriptures must be translated, Tracts circulated, Schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion by observing the conduct of the missionaries,

before they will be willing to renounce their old. Alas, what can one single missionary do in a country where thousands are needed? And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives (naturally jealous) and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, groping in thick darkness, without being able to relieve them; and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed a tract, (a summary of the Christian religion) and a grammar in the Burman language, which are now ready for printing. He had also got some way in the translation of the Scriptures, when he was taken with a violent pain in his head and eyes, which obliged him to lay by his studies of every kind. Sometimes I read to him in Burman, and sometimes his teacher attends him; but even this so much affects his head, that he can bear it but a little while at a time. This we consider a heavy affliction. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical advice, of which we are here deprived, may be beneficial and restore him to health. But we are not determined. We dread another voyage to sea, as well as the loss of time, which will be a natural consequence of going. I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to Capt. Lovett and all our Beverly friends. That we may meet in heaven and spend an eternity together, is the sincere prayer of

Your affectionate

NANCY JUDSON.

## SERAMPORE &amp; CALCUTTA.

BROTHER HOUGH, on board the brig *Frances Anne*, thus writes to brother Lawson, dated July 2, 1816: "Hitherto the Lord hath helped us. Immediately after addressing a few lines to you yesterday, mentioning the state to which we were reduced, we went on board a *Sagur* boat, and set out in search of the brig. We begged provisions of some of our American friends, not having time to send out and purchase. Night came on while yet in sight of Calcutta. Our children fell asleep, and we laid them, without any trouble of making a bed, on the hard seat of the boat. We had not even a blanket to put under them. We then kept watch, inquiring of every one we met, and of every vessel in the river, for the brig. About twelve o'clock at night, just as a tremendous shower and wind arose, we came up with her; but the boatmen could not manage their oars with vigour enough to get along side, the tide setting against them. After being placed in jeopardy for a few minutes by the violence of the storm, I persuaded the boatmen to take a certain direction, and attempt if possible to reach the brig. We happily succeeded. About two o'clock this morning, we entered our cabin, and slept quietly. Today we are all very well. At this time we are near Fulta."—Brother Hough, in other letters of later date, mentions a number of painful circumstances which determined him and his family to leave the ship, which has proceeded without them, and they are now returned to Calcutta.

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*Extract of a Letter from Rev. Mr. JUDSON, to Dr. BALDWIN, dated RANGOON, August 5, 1816.*

Rev. and dear Sir,

It is about seven months since I wrote to America. The first three

months of this time, I was employed on the Burman language, in a more interesting manner than I had ever been. I began to enter into my studies with such pleasure and spirit, and to make such rapid progress, as encouraged me to hope, that the time was not far distant, when I should be able to commence missionay operations. I was going forward in a course of most valuable Burman reading; and at the same time, had begun to translate one of the gospels, and to write a view of the Christian Religion in Burman, which in imagination, were already finished, and circulating among the natives; when all of a sudden, in the midst of the hot season, which in this country is most severe during the months of March and April, I was seized with a distressing weakness and pain in my eyes and head, which put a stop to all my delightful pursuits, and reduced me to a pitiable state indeed. Since that time, excepting at some intervals, I have been unable to read, or write, or make any exertion whatever. Sometimes I have almost given up the hope, that I should ever be of any more service; sometimes I have been on the point of trying a short voyage at sea. This last was my intention, when I heard of brother Hough's arrival in Bengal, and concluded to wait until he should be settled here, when I could leave more conveniently. But thanks be to God, it is now ten days since I have experienced a turn of severe pain, though I still feel great weakness in my head, and indeed throughout my whole nervous system. I begin now to hope, that I shall gradually recover, though I fear I never shall be as I formerly was.

During my illness, when able to do any thing, I have employed myself in collecting what knowledge I have hitherto acquired of the language, and putting it together in the shape of a grammar,

that it might not be wholly lost to others. My tract also is at length ready for the press, and I send a copy by this conveyance to Philadelphia, which may be some gratification to the Board. I would send a copy of the grammar also, if I were able; but it is too bulky to be transcribed, in my present state.

I expect it will not be long before I shall be ordered up to Ava. The press also, which has just arrived from Bengal, will not probably be allowed to stop long in Rangoon. This will open a wide field, and make it necessary to support two stations. I beg, therefore, that the Board will endeavour to send out one or two men with brother Rice, or as soon after as possible. The sooner they are on the ground, learning the language, the sooner they will be fit for service. I have never before thought it prudent to write for more men, in addition to those I knew were destined to the place; but some favourable prospects lately begin to open; and the more I become acquainted with the state of things, the less reason I have to fear that the government of the country will, at present, oppose the work.

We know not the designs of God, in regard to this country; but I cannot but have raised expectations. It is true, we may have to labour and wait many years, before the blessing comes. But we see what God is doing in other heathen lands, after trying the faith and sincerity of his servants, some fifteen or twenty years. Look at Otaheite, Bengal, and Africa. And is Burmah to remain a solitary instance of the inefficacy of prayer, of the forgetfulness of a merciful and faithful God? Is it nothing, that an attempt is begun to be made; that, in one instance, the language is considerably acquired; that a tract is ready for publica-

tion, which is intelligible and perspicuous, and will give the Burmans their *first ideas* of a Saviour and the way of salvation; that a press and types have now arrived, and a printer is on the way; that a grammar is finished to facilitate the studies of others, and a dictionary of the language is in a very forward state; and that the way is now prepared, as soon as health permits, to proceed slowly in the translation of the New Testament? Is it nothing, that just at this time, the monarch of the country has taken a violent hate to the priests of his own religion, and is endeavouring, with all his power, to extirpate the whole order; at the same time professing to be an inquirer after the true religion? Is all this to be set down a mere cypher? It is true that we may desire much more. But let us use what we have, and God will give us more. However, men and money must be forthcoming. Work cannot be done without men; and men cannot work without bread; nor can we expect the ravens to feed them in ordinary cases.

I do not say, several hundred missionaries are needed here. This, though true, would be idle talk. My request, I think, modest. Five men, allowing two or three to each of the stations, is the smallest number that will possibly answer.

I have received one letter only from Dr. Baldwin. Mrs. Judson has also received one. I hope that brother Hough is the bearer of others. We expect him by the first opportunity.

With the greatest respect,  
Yours, &c.

A. JUDSON.

*Rev. THOMAS BALDWIN, D.D. President  
of the United States Baptist Board  
of Foreign Missions.*

## ENGLISH BAPTIST MISSION.

*Extract of a Letter from Dr. CAREY to Dr. BALDWIN, dated Calcutta, September 10, 1816.*

My dear Brother,

Yours of April fifth by the Agawam, I have received this morning, with the Magazines, Catechisms, &c. for which receive my warmest thanks.

Nothing, my dear brother in Christ, would prevent my writing more frequently to you but the great and constant pressure of my various engagements, which will not allow of being put off till another time. I feel strongly united with you in spirit, and all the various motions in the church of God in America are too interesting to be long out of my mind. But I am in the same situation with respect to all my dear American brethren, viz. that of an insolvent debtor.

What an eventful period is this in which we live! The gospel has entered nearly every country in the East. The West is full of religious motion—Europe all engaged—the North resuscitated, so that we and our coadjutors in Russia can nearly shake hands in the work of God, over the vast mountains of Himaluya, the Imaus of the ancients. The leaven is sensibly fermenting, and I trust, its action will be accelerated and strengthened as its progress continues. The success of the work is impossible to human power, but the ZEAL OF THE LORD OF HOSTS will perform this.

You wish for my opinion upon the practicability of a mission to the Burman dominions. To this I reply, that I do not think a mission impracticable in any country. The difficulties are certainly greater in some situations than in others, but will assuredly give way to persevering labours. There is, perhaps, no country in the world

where there is less for the gratification of the flesh, than there. But the government is not intolerant in religious things. On the contrary, the present King is rather more friendly to other modes of religion than to the doctrines of Boodha. I have reason to believe that the heir apparent is more enlightened and liberal than his father.—Success, however, does not depend on might nor on power, but on the Spirit.—If I had doubted of the practicability of establishing a mission there, I should not have encouraged my own son to go on it. And if we as a body had doubted, we should not have persisted in it so long. My son has withdrawn from the mission, but I still believe the cause of the Lord will triumph there. Brother Judson is a man of God, one of the right stamp for missionary undertakings, and I trust brother Hough will be found to be equally devoted to the work.

All your communications with them must be through us, or some one else at Calcutta. The trade with the Burman empire is but trifling, and ships go but seldom. Yet a sufficient communication may be maintained to answer every valuable purpose. The expenses of the mission there will be somewhat greater than here, but brother Judson is remarkably self-denying and prudent.

Brother Hough embarked long ago in a ship to Rangoon; but the perpetual drunkenness of the Captain, and the unfitness of the ship for sea, induced him to leave her before she got out of the river. He expects to sail in a day or two in another ship, and at this season may expect a short passage thither.

Accept the assurance that I am very affectionately  
Yours, W. CAREY.



## SAMARANG.

Samarang, April 10, 1816.

Dear brother Marshman,

I SHALL not now detain you with a history of continued affliction. Mr. Ricketts will tell you of the pleasure I feel in the prospect which once more begins to open of returning health.

Last Lords-day I baptized Mr. Bruckner, and John Shaw, a private in the 78th. regt. The latter appears to be a fruit of the mission. Brother B. having communicated his sentiments to Dr. Carey, renders it unnecessary to enlarge on the fact, farther than to state, that having made a tender of his resignation to government, he, on Lords-day week, made an explicit avowal of his sentiments in the church, from "Search the Scriptures." Sickness prevented me from baptizing him on the same day.

The second part of Watts's Catechism, or Scripture History, in Malay, accompanies this: I fear there may be a few orthographical errors: they are however but very few. I have not had time to examine the whole of it, but it was written from a very correct copy.

I remain, &amp;c.

T. TROUT.

## AMBOYNA MISSION.

Amboyna, March 21, 1816.

My dear Father and Mother,

THE bearer of these letters is Mr. Ricketts, the person about whom I wrote to you before. He is now going to Bengal, and wishes to engage in the work of the mission. He was brought up under Mr. Burney, and seems not to have lost his former serious impressions. In the two or three last months he has been much awakened, and brought to consider his case, hardly giving himself any rest night or

day, and at last has given up his very favourable prospects here, to engage in the work. I have no need to speak much of him; when he arrives, you will see him. He seems determined to leave all, and follow Christ by openly professing him in baptism, and engaging in his work. He is an old school-fellow of brother Kerr. He is very industrious, but his health is bad. He is Secretary to the Bible Society here, and subscribers 110 current rupees annually to it.

I have the pleasure to send you a short account of the people on the coasts of Ceram, the Alfouroos, together with a report of the state of the schools, which I delivered in when I returned from my last visit to all the schools under my superintendence. The account of the Alfouroos may not be very correct, but it is what I heard from people who had been amongst them. While returning last December from the last island I had to visit, namely Monippa, an island near Bouro, I was overtaken by a storm, and almost lost. The helm of the boat gave way, and she was continually filling with water by the waves beating in: we had three persons throwing out the water from her. I attempted to sail back; and after beating about for two hours, we came near shore, and were at last providentially saved by entering a place near a rock which projected into the sea. I had already been about twelve hours on the open sea. This was the only place at which we could have landed; any where else the boat would have been wrecked. I never saw such waves as these in my life before. Sometimes I could see the islands about me, and at others only walls of water. In this place of safety I slept all night. How merciful the Lord has been thus to preserve us. I was obliged the next morning, in order to avoid going to sea again, to walk from seven till one o'clock, over some high hills, to come to a vil-

lage on the other side, which I reached quite hungry and exhausted. It was thought at Amboyna, that I was lost; and indeed the storm was felt even in the Bay here. I was more than a month absent, and in that time examined forty seven schools; a list of which, in their order, I have the pleasure also to send. Those marked on the margin "Ceram," are on the coast of Ceram, under the Residencies of Harooka, and Saparooa; and Heela Tyal, though under the Residency of Harooka, is on the island of Amboyna. Boanow and Monippa are separate islands, as are also Harooka and Saparooa. Between Boanow and Monippa there is an island as large as Saparooa, named Kelang, quite uninhabited.

You wrote to me about the printing press; pray send it. Both the Dutch character used in the Malay Testament, and a set of English types, ought to be sent. I have also the pleasure to send to brother Ward, the first part of Watts's Catechism to print. I do not exactly recollect just now, whether I wrote to you that I was appointed one of the members of the College of Justice here, for which I receive (monthly) 150 Spanish dollars. We sit to try causes on Mondays and Fridays. Thinking it proper, on the receipt of this, to buy a house, and remove from the mission the expense of paying house-

rent, I have bought a good house with a fine piece of ground attached to it for a garden. I have also bought two cows and a calf. The house cost me more than 3000 rupees, which is almost paid off already; the cows 120 Spanish dollars, or about 250 current rupees, which has made us comfortable. I was happy to get my accounts from Bengal, which I shall begin to pay off immediately after I have liquidated the debt still owing on the house; and hope to pay more than 400 rupees a month, until the 4000 are paid, except now and then when I take out a little for repairs, &c. and when that is done, if I live, I hope to build a Baptist chapel, in order that the mission may be permanently settled here. Part of this I hope to raise by subscription. Your paradise bird is still well, and in fine plumage. I have had it almost eight months, but cannot send him for want of a good opportunity. I have every thing here, my dear Father, to make me comfortable. I left a little for Him, and he has given me much. O what shall I render to him for his mercies toward me, an ungrateful wretch. I know, my dear Father, you would be happy to be here for a day or two; and perhaps hardly wish to return to Bengal again. I do not, unless it be to see my dear relatives.

Yours affectionately,  
J. CAREY.

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### AMERICAN PÆDOBAPTIST MISSION.

[COLUMBO MISSION.

Columbo, March 25, 1816

Dear Brethren,

I INTRODUCE to you with much pleasure the gentleman who will deliver this. The brig Dryad has been engaged by several benevolent gentlemen for the purpose of bringing missionaries to the East. Five brethren, four of whom are

accompanied by amiable wives, have been left here. Their names, with other particulars, you will learn from ———, whom I have the pleasure to say, the missionaries consider as a beloved brother in the Lord. Concerning our new brethren and sisters, suffice it to say, all that we have seen and observed yet, tends to convince us that they are eminently qualified

for their work. A good share of sanctified learning, manly sense, and sterling piety appear to make up their characters. Respecting their future destiny, we can at present say but little. They will continue a few months at least in Colombo. Some of them will probably join their friends in Bombay; and the others form a new station elsewhere.

I believe the vessel by which Mr. and Mrs. Norton will proceed to their station is now in sight.

Excepting Mrs. Chater's want of strength, both myself and family are in most merciful circumstances.

I remain, &c. J. CHATER.



A VERY affectionate letter has been sent to brother Carey by the above missionaries; and their female partners have addressed the following,

TO MRS. MARSHMAN AND MRS. WARD.

On board brig Dryad, March 14, 1816.

Respected friends,

FOR as such we may address you, if we approve ourselves possessed of characters agreeable to our profession—that of followers of Christ, and the companions of his missionaries to Gentile lands.

As strangers and pilgrims, we, a little band, consisting of nine in number, five gentlemen and four ladies, embarked from America, our native land, Oct. 23, 1815, destined to the island of Ceylon, as the contemplated field of our future labour, under the patronage of the American Board of Commissioners for Foreign Missions. For further information concerning our hopes and prospects, we beg leave to refer you to a letter, written by our dear companion in labour, which will accompany this to Dr. Carey.

A knowledge of the kindness and hospitality with which our dear predecessors have been received, and entertained by you, inspires us with confidence to hope for the fa-

your of your friendship, and that you will excuse the liberty we take, and permit us, even before we arrive at the place whither we would go, to be looking to you, as our mothers in Israel and in missionary experience, for advice, and for instruction. We are young in Christian knowledge, and, to direct and aid us in our course, we greatly need the benefit of that experience which your long and successful labours among the heathen will enable you to impart. For we feel, that in a great measure, we are ignorant of their manners and customs, of course, of those measures which may be most likely to facilitate our endeavours to do them good.

If not deceived in our motives, we have been induced to leave our beloved friends and native shores, to cross the tempestuous deep, from love to Christ, and the souls which he died to purchase.—And now we are ready, waiting with the humble hope of being employed, in his own time and way, in building up his kingdom where he is yet unknown. Cheerfully will we forego the pleasures of civilized life, encounter the trials and hardships which may fall to our lot—and at last, with our friend Mrs. Newell, who has led our way in this great undertaking, and also to the grave, resign our bodies to their kindred dust in a strange land, if we may in any way but subserve the promotion of that cause which is righteousness and peace, and which we are assured shall prevail, and that no weapon formed against it shall prosper. But whether we are to be the honoured instruments of preparing one stone for the spiritual temple of God, is known only to Him, who has all hearts in his hands, and can turn them “as the rivers of water” are turned. If our divine Master see fit, we know he can, with infinite ease, give us an establishment in a Pagan land, and favour in the sight of the heathen: but if he see best to disappoint our

hopes, to try us by adverse circumstances, and thereby blast the fond expectations of the church at home, we can only reply, Not our will, but thine, Father in heaven, be done.

As we are inexperienced in the duties of our arduous undertaking, you will excuse our want of more particularity in specifying the subjects on which we wish for information; and permit us, respected

friends, to assure you, that any instructions relative to the establishment of European or native schools, the management of domestic affairs, or any other subject that may occur to your minds, will be gratefully received, by Yours,

With much esteem and respect,  
 RACHEL F. BRADWELL,  
 SARAH M. MEIGS,  
 SUSAN POOR,  
 SARAH RICHARDS.

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### DOMESTIC MISSION.

MASSACHUSETTS BAPTIST MISSIONARY SOCIETY.

*Extract of a Letter from Elder ROBERT LOW, to the President of the Society, dated NEW-GLOUCESTER, March 7, 1817.*

Dear Brother,

LAST evening I returned from my missionary tour, having spent thirteen weeks in the service of the society. I think I was never better satisfied, that I was in the business of my Lord and Master, than while preaching the unsearchable riches of Christ to saints and sinners. God has favoured me with a good degree of freedom; and I trust my labour has not been in vain in the Lord. The people in every place where I went to preach, received me with that cordiality which was truly pleasing. And such has been the attention to the word, that after the benediction was given, they would sit and wait for something more to be said. Some would say, they thought I had not preached more than ten minutes, although I had preached more than an hour.

In Farmington, I have spent four weeks. After a long winter, this little church has been blessed with the addition of twenty-three members, and a number more I think will come forward soon. They are

destitute of one to take them by the hand and lead them, and break unto them the bread of life. May the great Head of the church send them a faithful pastor. I have preached ninety-one sermons to the destitute churches in the counties of Kenebec, Lincoln, Oxford, and Cumberland. I have baptized twelve, four of whom were sisters, the eldest eighteen and the youngest twelve years old. There are in this part of the State several churches which need missionary aid, not being able to supply themselves with preaching. They expressed their gratitude to the society in the most affecting language, and prayed to be remembered by them in future. The attention to preaching in this part of the land, is more special and extensive than I have seen in any former period since it was settled. God is riding forth in glorious majesty; and many have been brought to the knowledge of the truth in the course of the winter, in Fayette, Livermore, Hebron, and many other places.

That the glorious day, when the knowledge of God shall cover the whole earth, may soon come, is the prayer of your unworthy brother in the gospel,

ROBERT LOW.

[The following testimony accompanied Mr. Low's letter]

*The Baptist Church in Waterford, to the Massachusetts Baptist Missionary Society, sendeth Christian salutation.*

Much respected Watchmen on the walls of God's Zion, our kind Benefactors, and dearly beloved Brethren in the Lord;

WE view it with wonder, and we hope with unfeigned gratitude to God, as the cause; and to you, as the voluntary instruments; that we, so small, and so remote, should be thought of by you, with that spirit of paternal beneficence, in which you have approved yourselves to us; in that you have considered our destitute and indigent condition, and have remembered us to a dearly beloved Elder, Robert Low, of our vicinity, but your Missionary; who for the week past, has laboured among us with great constancy and faithfulness, in unfolding to us the everlasting gospel of Jesus Christ. May the Lord reward him herefor, and you for sending him—and make his word prosperous here, and every where, till the whole earth shall be filled with his glory. *Waterford, Feb. 24, 1817.*

In behalf of the Church,  
DAVID CHAPLIN, *Church Clerk.*

*Extract of a Letter from Rev. PETER P. ROOTS, dated FÆBIUS, March 26, 1817.*

Dear Brother,

SINCE I wrote to you, July 4, 1816, I have spent in itinerant or missionary labours, thirty-one weeks. In July, I spent two weeks. In this tour I visited the destitute about Oneida-creek and lake, and was kindly received.

In August, and the forepart of September, I spent five weeks; in which time I visited the north part of German, where I found some persons under serious impressions

of mind, and some new converts; and there appeared to be a prospect, that a gospel church might soon be constituted in this destitute neighbourhood. In Smithville, I preached six sermons, in different parts of the town. There is no settled minister of any denomination in this place. In Green, I preached two sermons, and thence passed through Lisle into Union; and in these parts spent two or three weeks, had many hearers, baptized three persons August 20, received about five dollars for the society, and an earnest request, that they might be favoured with more missionary labours. Leaving this place, I visited Berkshire, Caroline and Dryden, before I returned to my family.

In September and October, I spent five weeks more in a tour to the South-west. In this tour I visited Ulysses, Cayuta, Elmira, Painted Post, Jersey, Wayne, Reading, and some other places in this State; and Tioga in Pennsylvania, preaching daily; but do not know that any extraordinary effects crowned my labours.

Between October 26, 1816, and February 18, 1817, I spent fifteen weeks and three days. During this time, I visited the counties of Oneida, Oswego (a new county) and Jefferson. In New-Stockbridge, I preached several times, attended an Indian wedding, was requested to pray at the close, and had an opportunity to make an address to the bridegroom and bride, and to others present; and from their missionary received the following:

*“A short Account of the ancient and present Custom of those called Red People, respecting Marriage.*

“When a young man feels an inclination to get a wife, he mentions his desire to his parents; they communicate his wishes to his mother's brothers and sisters; they then make a collection of a variety of things, such as blankets, stockings, &c. This collection is more or less valuable, according to the

wealth, and ability of the family. This clothing is then carried by one of the young man's uncles, and presented to the parents of the young woman, with a request that such a daughter might be given in marriage to his nephew. If this present is accepted, these articles are sent by the young woman's parents to her brothers, and sisters, and near relations, and divided among them. When this is done, all those who have received these presents are obliged to make a feast, when all meet; the match is made, and pronounced publicly by some of their chiefs. The Stockbridge Indians follow this custom more or less to this present day.

JOHN SERGEANT, *Missionary*.  
N. S. November 2, 1816."

The feast lasts several days after the marriage, and ardent spirits are used too freely at these times.

In Camden and Florence I spent some days, and received about three dollars for the Society. I preached in Williamstown, and a number of times in Richland, in the county of Oswego. Here I saw a young man about twenty-three years of age, who, it is said, has not spoken a word to any human being for more than six months. He stands by his chair daily from morning till night, with his eyes and countenance fixed toward heaven, and appears to be continually engaged in prayer. He is all the time heard by those who are present, yet only a few of his words are so articulated as to be understood. He appears very solemn, and it is thought, that he incessantly utters the following words, "O beautiful Lord, wilt thou deliver me." I did not learn that he had ever made a public profession of religion. It is said, that before he got into this way, his mind had been entangled with the doctrine of universalism. He sleeps in no bed, nor does he eat on two days in succession; but passes two or three days, if not a longer time without eating at all. I took hold of his arm, and called him by name,

but could obtain no answer from him. He only appeared to pray the more earnestly.

I next preached in a destitute part of Ellisburg, and the last Lord's day in November to the citizens at Sackett's Harbour, and in the evening to the soldiers.

Finding that the soldiers were very destitute of religious instruction, I agreed to visit them again, the next week. And every week from this time until the tenth of January, 1817, I was usually at the Harbour two nights, and preached each week two or three sermons to the soldiers at different places, namely, at fort Pike, fort Tomkins, and at Smith's cantonment. I was treated politely by many of the officers, especially by Colonel Leavenworth, and Captain Anderson.

Many of the soldiers were disposed to hear, and sometimes appeared to be affected under the word. I conversed with many individually, when standing as sentinels, and at other times, and I hope that some of them will reap lasting benefit from the instructions to which they gave a listening ear. Two of them committed to memory the twelfth chapter to the Romans, for which I purchased and gave to each of them, a New-Testament.

There are three hospitals at the Harbour. I visited them all, but chiefly the one near Smith's cantonment. The greater part of the sick are at this place, and here I was kindly received by the physicians. When I first visited this hospital, I found not one Bible, nor Testament, nor any other religious book, neither with the sick, nor their attendants;\* nor had they any one to teach them the fear of the Lord. Their spiritual and best interest appears to have been totally neglected. Immediately I borrowed four Bibles for their use, and furnished them with some other books. After this, whenever I was

\* *Query.* Why does not the "American Bible Society," which is in the same State, supply them?

at the Harbour, I heard them read the Scriptures daily, and endeavoured to teach them and pray with them; and they appeared thankful for my attention to them.

When I was about to leave these parts, Colonel Leavenworth, who had often fed me, and my horse, gave me a dollar, and a writing, of which the following is a copy.

“*Sackett’s Harbour, Jan. 10, 1817.*”

“Elder Peter Philanthropos Roots has occasionally preached to the soldiers and officers at Smith’s cantonment—he has preached once a week since the 26th or 29th of November last, and by his attention to the sick in hospital, as well as by his preaching and deportment generally, given conclusive evidence of his zeal for religion, and the consequent happiness of man. His conduct in every respect, so far as it has come to my knowledge, has been highly satisfactory, and I hope he will be pleased to accept from me, all a soldier has to bestow, my grateful thanks.

H. LEAVENWORTH, *Col. U.S. Army.*”

Those days of the week, which were not devoted to the service of the soldiers, were spent in places adjacent, namely in Houndsfield, Brownville, Watertown, Le Roy, &c. In the month of December I preached thirty-six sermons, and nearly as often the rest of the time during my missionary labours this winter. Special attention to religion is apparent in some of the places which I visited; but in others, error, ignorance, stupidity, and wickedness prevail.

Two deaths took place at Brownville, December 21, 1816, calculated to show how very uncertain our earthly prospects are, though ever so flattering. Capt. Paddock, a wealthy merchant, of high expectations as to this world, was taken away by sickness, in the prime of life, in the midst of his days; from all his property, honours, and high calculations: and where is he!

The same day, a blooming youth in his thirteenth year, the oldest

son of General Jacob Brown, was skating on the ice, and went through, when, as in a moment, an eternal separation took place between him and all those scenes of grandeur, and worldly happiness, to which he seemed to be advancing. One hour blooming like the rose, sprightly and active, expecting to live many years in the possession of wealth and honour; the next hour in eternity! called from the embraces of his parents and other connexions into the immediate presence of the great Judge of quick and dead! The corps was obtained the next day, and the day following, December 23, the funeral of both the above named persons was attended by a large concourse of spectators, all of whom must soon follow the deceased into the world of spirits. Solemn thought! May we all be prepared to give up our account with joy, and find acceptance with God through the blood of the Lamb.

After leaving these parts, I visited most of the places, where I had been before since the first of November last, and also, Mexico, New-Haven, Scriba, and Volney in the county of Oswego. February 7, I called again at Sackett’s Harbour, and found that two had died at the hospital in my absence; but no minister attended their funeral, nor had any person called to give the survivors a word of advice respecting their spiritual and eternal concerns since I left them on the 10th of January. O may they look unto Christ as their teacher, and great physician, for soul and body.

February 27, I left home on a tour round the heads of Cayuga and Seneca lakes, from which I have just returned. In this tour I spent three weeks and four days, and preached twenty-five sermons. About the heads of these lakes, and on the Western shore of Seneca, many are destitute of the stated preaching of the word. Some are very desirous of hearing; but others are very careless. I hope that the seed sown may spring up, and

produce a plentiful harvest. I wish to devote my time chiefly to missionary labours at present, and should be willing to receive an appointment for twelve months.—

That the blessing of God may rest on you, and the Society, and crown all your labours with success, is the prayer of your affectionate friend and brother,  
PETER P. ROOTS.

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## Religious Intelligence.

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### RUSSIAN BIBLE SOCIETY.

THE progress of this institution has excited much interest among Christians of every denomination. The zeal and energy with which its affairs have been conducted, the patronage given to it by the Emperor Alexander, and other great men in the kingdom, and the vast multitude of immortal souls (not less than forty millions) whom it is designed to supply with the word of life, combine to render this one of the most important institutions of the present age. We have several interesting accounts of the labours of this society, with which we would furnish our readers, did our limits permit.

The following is the latest information we have received. It is contained in a letter dated St. Petersburg, December 28, 1816.

“WITH you, and our other friends, I had formed a very favourable idea of the Russian Bible Society. Their animated and comprehensive undertakings, the interesting and pious tenor of their reports, and the distinguished success attending their labours, commanded my surprise, and drew forth my affection. But I can truly say, since I came here, that the *half had not been told me*; I have now had an opportunity of observing the spirit with which the business is conducted, and am happy to be able to assure you, that it will be difficult to find a committee, that in London, perhaps, excepted, that entertain juster and more impressive views of the nature of the dispensation committed to them. Some of the leading men give evidence that they have experienced the power of the truth, and in almost all of them, there is

a strong disposition to hear any accounts that can be furnished of the spread of Christianity in the world. The president is a most worthy nobleman; and it gives me great pleasure to be able to add, that every day almost presents new proofs of the religious disposition of our imperial patron, ALEXANDER I. He takes great delight in reading missionary intelligence. I have lately made interesting extracts from Mr. A. Paterson's journal, which, together with Pomarree's last letter, and the state of things in the South Sea Islands, are about to be laid before him. We had yesterday a meeting of the General Committee, at Prince Gallitzin's; it was very fully attended. The Archbishop of Tvers—two Archimandrites—the Roman Catholic Metropolitan—were present; all dressed in the vestments of their respective communions,—together with a great number of *starred* gentlemen, who all listened with deep attention to the detail of facts presented, and to the chain of propositions submitted to deliberation. No sooner was it intimated, that letters from Messrs. Steinkopff and Owen were received, than a general, but pious curiosity was excited: and the prince himself called for and read the first, with a pathos and feeling, which evidently proceeded from the heart. The business of the meeting which lasted nearly four hours, finished with a letter from our *Cairneyhill* correspondent (M. B.), which received repeated expressions of approba-



tion from all sides ; but from Prince Gallitzin especially.

“The Emperor has lately made the society another donation of 15,000 roubles to buy paper. The work going on here is immense, as is the demand for Slavonian Bibles.—The 5000 Bibles and 5000 New Testaments, printed at Moscow, are all gone ; and another edition, consisting of the same number of copies, is begun in that city. The Holy Synod have also sent 20 Muscovite boys to print for the society here : so liberal and generous is that very body, which was commonly regarded as a kind of second-hand Inquisition. 5000 New Testaments (Slavonic) were lately stereotyped here, but they are also mostly all gone : only 1200 copies remain to satisfy the demands of several thousands. The stereotype edition of 5000 Slavonian Bibles, printed here, is just finished ; but 15,000 copies are demanded with the most urgent importunity. Another edition, however, in 4to. is rapidly advancing. The Armenian New Testaments are also almost all off, but we are printing a new edition, along with that of the whole Bible ; and an edition of the Finnish, which has been long in the press, will be out in a week or two. Mr. Alexander Patterson, of Karass, has lately finished a very interesting journey in the Crimea : Turks, Tartars, Jews, nominal Christians, Imans, Mollahs, Effendis, have all discovered anxiety to receive the New Testament in the Tartar language, and have accepted copies with every demonstration of gratitude and joy. One anecdote I cannot but relate : Having crossed between the Sea of Asoph, and the Black Sea, he fell in with an old grey-headed man, whose venerable appearance indicated that he was of some consequence in the place. This aged sage asked Mr. Patterson, *if he was a believer in the last times?* Mr. Patterson stated to him his sentiments on the point ; which so pleased the old man, that he

called out to his wife, ‘Bring him the best loaf in the house, he is a believer in the last times.’ We are waiting impatiently to see the New Testament in modern Russ. This will be one of the most important works ever published by Bible Societies. It is designed to supply the wants of 34 millions of immortal souls ! You think much has been achieved in Russia ; but nothing is yet done, compared with what is to be done. About 100 languages and dialects are spoken in this immense empire.’

“Thus you see (adds the writer) that a glorious work is going on in the northern parts of the world—a work which I trust will not cease, till time itself has finished its course ;—and the blessed effects of this work shall be coeval with the ceaseless ages of eternity. What encouragement does this afford to all who love the Lord Jesus, and wish well to the souls of men, to pray without ceasing, and to labour without fainting—to be steadfast and unmoveable, always abounding in the work of the Lord.”

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### IRELAND.

OUR readers have seen some account of the labours of the London Baptist Society for supporting schools, and the circulation of the Scriptures in Ireland. The Paisley Female Hibernian Society, was formed for a similar purpose, and has been productive of much good. The following is extracted from their report, dated March 1, 1816.

“THE whole population of Ireland is estimated at about five millions four hundred thousand,—of whom a vast majority are Roman Catholics. In some districts, particularly in the district of Ulster, in the north, there is a large proportion of Protestants, chiefly the descendants of the ancient Scotch settlers. In the district of Antrim, the Catholics are to the Protestants as fifteen to one. In the city of

Dublin, they are about five to one; or, including the county, as six to one; but in very many departments, the Catholics are to the Protestants, on an average, as twenty to one, and in particular places, as sixty, eighty, or a hundred to one. It is greatly to be lamented, that the number of Protestants has considerably diminished within the last twenty-five years; and that even among these, few as they comparatively are, the efforts which have been made to keep alive, and to disseminate the principles and power of true religion, are by no means adequate. The consequence is, that the children of the poor, in many parts of Ireland, are very little removed from a state of barbarism! We need not be surprised, indeed, that in this interesting country, the state of the inhabitants, in a moral view, should be deplorable in the extreme. They have no means of general education. At least one third of them can understand a continued discourse in no language but their own native Irish, in which, nevertheless, they have no Protestant instructors. It is the interest of the Romish priesthood to keep the people in ignorance, and so long as superstition and idolatry of the grossest kind retain such an ascendancy over them, it need not surprise us to find, that 'darkness should cover the land' and 'thick darkness the people.'

"We ought also to recollect, that the sacred Scriptures, even in the English tongue, have, as yet, been very partially distributed in Ireland; and that of the Irish scriptures, to which alone one million and a half of native inhabitants could have access, not above three thousand copies of the New Testament are at present in circulation. As for the Old Testament, there has not been any edition of the Irish Bible published for more than a hundred and twenty years; so that the whole Scriptures in their vernacular tongue are scarcely to be found, even in the cabinet of the antiquarian.\*

"It may seem strange, that when facts of this kind must have been long well known in Ireland, no adequate and efficient means have been employed by the country itself for effecting a favourable change; and particularly, that when Protestants are proprietors of the greater part of the country, they should hitherto have been so indifferent to its best interests. And yet so it is. For centuries past, the mass of the people in Ireland have remained in a state of the lowest intellectual and moral degradation; and those who stood to them in the relation of superintendants and masters, looked on with cold indifference. To this indifference, many concurring causes may have contributed. Prejudice against the Irish character—hatred of the Roman Catholic religion—hostility to general education, as tending to raise the lower orders above their natural level in society—indifference to every thing that does not tend to immediate mercenary interest—and the want of a due sense of moral and religious responsibility, may have all combined in leading to a general neglect of the improvement of Ireland. There have, no doubt, been many honourable exceptions; and the instances in which the landed proprietors in Ireland have seen it to be their duty to instruct the children of their peasantry, have afforded most pleasing and decisive proofs of the salutary effects resulting from early education. But it is a melancholy fact, that, till of late, little comparatively was done; and the general indifference which prevailed, afforded too much reason to fear, that had not Great Britain stood forth in aid of her sister island, Ireland would have remained in the same degraded state for centuries yet to come. It is now ascertained beyond a doubt, that the most effectual method of exciting the inhabitants of Ireland to attend

\* This is now printing by the British and Foreign Bible Society.

to their own improvement, is to begin the work for them; and by exhibiting, in actual experiment, the beneficial effects of early education, afford them ample encouragement to perseverance in this labour of love.

“By far the greater number of those efforts which have lately been made in favour of the education of the poor in the darker parts of Ireland, have owed their existence to the benevolent spirit of private individuals and societies in this country, and in Ireland itself. The Hibernian Society, in London, began their labours in 1806. The means they employ for effecting their objects are, the dissemination of the scriptures, and the establishment of schools. Of these, they have at present upwards of 270, attended by about 14,000 children. The principal scene of the operations of this society has been the province of Connaught, where the Catholics are the most numerous, and the condition of the peasants the most necessitous. As the prejudices of the Catholics, and the opposition of their priests, had so great an effect on many, that their children were not suffered to receive the common rudiments of education, or a copy of the Scriptures, if offered by a Protestant teacher, the society resolved to employ not only Protestant, but Catholic school-masters, on the express condition, however, that the children should be taught to read in the Spelling Books and Testaments appointed or recommended by them. This measure has accordingly been carried into effect; and although the opposition of the Romish clergy was, for a time, great and successful, it has been gradually overcome, and the people, both Catholic and Protestant, are beginning to appreciate duly the value and importance of early education.

“The Hibernian Sunday School Society, Dublin, was instituted 1809, and flourishes under the patronage of such distinguished names as those

of the Marquis and Marchioness of Downshire, the Earl and Countess of Meath, Bandon, and Gosford, Lords Lorton, and de Vesci, the Bishops of Ferns and Kildare, the Members for the county and city of Dublin, &c. Its object is to encourage Sunday-schools, and week-day schools in connexion with them. Since its commencement, it has afforded assistance in the way of books, money, &c. to 252 schools, containing 28,598 children. Its funds have hitherto been supplied by private subscriptions in Dublin, and elsewhere, as well as by donations from this country. It has also been effectually aided by the Female Societies of Dublin and Youghhall. But it appears, from the last Report, that the want of funds is the sole obstacle to the extension of its benevolent aims.

“In June, 1815, was formed, in London, the [Baptist] Society for Circulating Schools in Ireland. Its object is to teach the natives of Ireland to read the Scriptures in their own vernacular tongue. Although there are from a million and a half to two millions, who can speak no language but their own, this is the only society which has for its object the instruction of the poor in the art of reading it with correctness. Several schools have already been established on the circulating plan, and the number of children in attendance exceeds one thousand.\* The plan adopted, is unquestionably the best that could have been proposed, and the prospects of success are exceedingly encouraging.

“Such are the benevolent institutions for educating the poor in Ireland, which solicit the aid of the Christian public. They all cooperate in one great object, and the spirit which actuates them all is the same. The object is confessedly great, and the means employed for its accomplishment are wise and salutary. Why should such institutions be allowed to languish

\* Since the first Annual Report, they have increased to about 3000.

for want of adequate support? The Irish are our fellow-subjects and our brethren. They long for instruction, and they eagerly grasp at it when offered. At present, they need our help, and they petition it; and if it is liberally given, they may, ere long, be enabled to return it with double interest.

*Paisley, March 1, 1816.*"

### ACADEMICAL INSTITUTION at Stepney. [England.]

It may gratify many of our readers, to see the interest which our brethren in England take in the education of pious young men, whose hearts are drawn to the important work of the ministry. The institutions formed for this purpose have been obviously attended with so many happy effects, that the prejudices which at first existed against them have nearly subsided, and almost the whole denomination unite in their praise, and lend them their support. We hope the following account of the annual meeting at STEPNEY, will encourage the labours of their brethren on this side the Atlantic.

"ON the 14th January, 1817, the annual meeting of the Subscribers and friends to this Institution was held at the New-London Tavern. Cheapside, London, when the Report of the Committee was read, and officers chosen, for the ensuing year. The following is the substance of the Report:

"Your Committee report, that in the course of the past year, six students were received on the foundation of this Society.—Samuel Green, from the church at East Dereham; Josiah Denham, from ditto; Edmund Clarke, from Fetter-lane, London; Timothy Hathaway, from Colchester, were admitted at Stepney: William Fisher, of Newcastle, upon Tyne, has been placed with Mr. Pengilly, of Newcastle; John Bane, of Norwich, placed under the care of Mr. Kinghorne; George Pope, who had spent a few months at Olney, and on the decease of Mr. Sutcliffe, was placed with Mr. Anderson, of Dunstable, where he spent two years, at his own request, and at the recommendation of Mr. Anderson, has been admitted for one year at Stepney.

"At present, eighteen students are supported by the friends of your Society—fifteen at Stepney, one at Bradford, one at Newcastle, and one at Norwich.

"In the course of the past year, Mr. J. Clarke, one of your students, was settled at Biggleswade, Bedfordshire, where his labours have been much blessed, and where a prospect is offered of great usefulness.

"Two other students have left the Academy at Stepney, at Christmas last—Mr. John Clarke, who is now supplying the church at Folkstone, in Kent; and Mr. Richard Miller, who is supplying the church at Braintree.

"Your Committee have received applications on behalf of other young men of promising gifts, to be admitted at Stepney, one of which has been accepted.

"Your Committee reflect with pleasure on the smiles of a gracious Providence with which this Institution has been blessed. A considerable number of persons who have been patronized by your Society, and who, either at Stepney, or in the country, have received some advantages of education from its friends, are now labouring in the vineyard with reputation and acceptance, and several with a good degree of success.

"Your Committee feel a great pleasure, also, in expressing their hope, that prejudices formerly entertained against Institutions of this nature, are daily diminishing, and that in proportion as the principles on which they are founded, and the economy by which they are regulated, are understood, the number of their friends will be increased; and they are happy to add, that the department, and public services of your students in general, they have reason to believe, have made an impression favourable to the society by which they have been patronized; and they trust that Providence will continue to raise up young men of piety and talent for the patronage of this Institution, who, though they may not attain the literary eminence of an Owen and a Gill, of a Doddridge and a Watts, of a Marshman and a Carey, yet shall be qualified, in some measure, to detect the sophistry of learned adversaries, and to extend the knowledge of the truth as it is in Jesus.

"Your Committee cannot but rejoice that many of our ministers, both in town and country, though not having been favoured themselves with the advantages which your Institution offers, yet are fully aware of their value and utility, and patronize the society by their subscriptions and exertions.

"Who among us, indeed, can be insensible, that to *this* Institution, and to others of a kindred nature in our denomination, our churches must, for the

most part, have recourse for men duly qualified to supply vacancies occasioned by the removal of pastors, as well as to occupy new situations, both at home and abroad; at a time when Zion is lengthening her cords, and stretching forth the curtains of her habitation, on the right hand and on the left.

“The friends of this Institution must

be aware, that, without their continued aid, its present expenditure cannot be supported; but the Committee hope, that through their active exertions, and the blessing of the great Head of the church, to be able not only to perpetuate, but still more widely to extend its benefit.”

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## Domestic Intelligence.

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### REVIVALS OF RELIGION.

WE have received several interesting accounts of revivals, which we should be happy to insert in the present number, but our limits will not admit. This is truly a day in which God is “doing wonders in our land.” From almost every direction we hear of the outpourings of the Divine Spirit, and the ingathering of multitudes to the fold of Jesus.

*Extract of a Letter from Rev. Mr. TRIPP, to one of the Editors, dated*  
HEBRON, April 1, 1817.

“Dear Brother,

“For some years past, the state of religion, though the forms of it have been pretty regularly kept up, has been quite low amongst us. But for some time past, there has been rather more than usual concern manifested by professors, for a revival of religion. A year ago last fall we were encouraged to hope, that the time drew near when God would visit us. Before spring, however, our expectations were seemingly disappointed: yet the desires and prayers of the faithful were continued, and perhaps increased. Our meetings on Lord’s days were full, and there seemed to be some attention to the word in time of worship; but no visible fruit appeared till the forepart of summer. It was first reported that several youths were thought to be under serious concern for their souls. At the same time, there was rather an increasing attention among

the people in general. By the first of September, a revival was apparent; some had found comfort to their minds, and others appeared anxiously concerned.

“On the first Lord’s-day in September, a youth, who had experienced a hope a year or two before, came forward and was baptized. The season was sweetly solemn, and many minds were apparently affected. For a long time, I had gone forth bearing the precious seed weeping, but about this time, or rather little before, my mind was much revived; and the precious cause, and my work in it sweetly engaged my attention, while I was encouraged to hope that we should see greater things than these.

“In October, and November, the precious work kept increasing and spreading, till it was perceived in all parts of the Society. December was a solemn and pleasing month. Our prayer-meetings were attended three times in a week, and sometimes oftener. These were much crowded, and the power of the Spirit was so manifestly with us, that there were but few, who were not awed with his presence. The young converts were made cheerfully to sing, while the eyes of the older Christians glistened with tears of joy, and others sighed under their worse than Egyptian bondage. The feelings of at-

most every one were more or less affected. The good news that this and that youth was under concern for his soul, or rejoicing in the love of God, daily called our attention. Although our meetings were so crowded, and the attention so great, no disorder appeared; all was regular; but one spoke at a time, with the greatest calmness, and yet with fervency. O my soul, how art thou indebted to thy God, for this display of his power! What are all the splendours of the world, when compared with the joy of such a season?

"This work has been principally among the youth, and very few over 30 years appear to have had a share in it. The subjects of it expressed a deep sense of their vileness, and of the justice of God in their condemnation, but not with a great deal of terror as it respects positive future punishment. Their wretchedness was in themselves, and their hell in their own breasts. They were soon brought to see, that they must be holy, or miserable for ever. Generally when they received comfort, their joy at first was but small, their views faint, and their hope not more than proportionable. In many instances they expressed a measure of delight in the Redeemer, when they hardly dared to hope at all. They gathered strength of mind very gradually; but their trials seemed more than usual, and it was some time before any of them were constrained, by the love of Christ, to make public profession of his name.

"The first day of January, for a number of years, has been set apart by this Association for fasting and prayer. The last was a good day to many, and I trust a time of thanksgiving. A number related the work of grace on their hearts, and were received as candidates for baptism. On the next Saturday a number more, and on Lord's-day following, January fifth, twenty, mostly youths, followed their divine Saviour into the water, and were

buried with him by baptism. The weather was thought unfavourably cold, and the ice made fast; but the fortitude and delight apparent on the occasion, gave evidence, that the Holy Ghost (though not in a bodily shape) came down and warmed the hearts of many. In the evening, nineteen of this number, with the rest of the church, came round the table of the Lord. The other came into the church a few days after. On the 26th, nine more were baptized; the weather then being comfortable, the opportunity in some respects was more delightful than the former.

"February ninth, I baptized seven more. This was a precious season. On the ninth of March, seven more owned their divine Master in baptism. There are others, who give evidence of a change of heart, and some we hope are now under serious concern about their future happiness. Although the work, we apprehend, is drawing to a close, yet the effects of what God has already wrought, we doubt not will last to eternity. O for hearts of thankfulness to the God of all grace, and spiritual strength to live to the glory of him, who hath called us out of darkness, into marvellous light! "With a few, who date their conversions several years ago, I trust fifty or more have been turned to the Lord. Forty-four have been baptized. The precious work has also been powerful in Hartford, Sumner, Livermore, and Fayette, and considerable in other places about us. May the Lord carry on his work, till his kingdom shall become a great mountain, and fill the whole earth!

Yours, &c. JOHN TRIPP."

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The following is an extract from a letter written by Rev. C. BROOKS, dated Wilmington, April 1, 1817.

"Dear Brother,  
"ON the twenty-second of November, I reached this town with an impression

that the Lord was about to pour out his Spirit upon the people. I called on the brethren and inquired after their welfare. A few members seemed to travel for souls, and had agreed to meet for prayer once a week. I attended with them, preached on the Sabbath, and it pleased the Lord to wound the hearts of two young persons, so that they were made to cry with deep solicitude, "What shall we do to be saved!" From this time the work began to spread with great rapidity: so that it seemed to resemble a cloud that suddenly overspread the horizon, and poured down a copious shower. One person was brought into the liberty of the gospel, on the eleventh day December; and in the course of thirty-two days, about one hundred and forty were hopefully converted to the knowledge of the truth. Since that time, about thirty or forty more, we trust, have experienced the love of the Saviour.

"Although the work has been more powerful than any we have ever witnessed, yet it has been very free from enthusiasm, and prevailed extensively among our schools. In one of them, twenty have been hopefully converted, who are from eleven, to twenty years of age, and have been remarkably exercised in prayer and exhortation. The work has not been confined to the Baptists, but has reached other denominations.

"P. S. We have now in the church, three whole families, whose hearts have been opened to receive the love of God, and to be baptized. Like the households of Lydia and the Jailor, they are all now rejoicing in the Lord."

Of the revival in Brunswick (Maine) we have given some account in a former number. A letter has been recently received from the Rev. Mr. TITCOMB, dated *Brunswick*, April 15, 1817, from which we extract the following.

"Dear Brother,

"THE whole number of persons added to our church by baptism since October, 1815, is 152. There are 8 candidates for baptism at this time, and a prospect of a number more.

"The reformation was preceded by an uncommon attention amongst the people to meetings, which for more than twelve months before were held in all parts of the town. The church was likewise much stirred up to prayer and supplication. Days of fasting and prayer were set apart, which were at-

tended with an unusual blessing. The ordinance of Baptism was remarkably blest to spectators, as well as the exhortations of young converts. The greatest regularity has prevailed in our assemblies, attended with unusual solemnity. Persons of all ages, from eighty down to nine years, have been subjects of the reformation.

"In the two other Baptist churches there has been an addition of from fifty to sixty to each. About twenty have been added to the Congregational church.

"The reformation still continues in the south-east part of the town, and I believe promises increase. It has likewise extended into the adjacent towns, and a considerable number have been baptized.

Yours, &c. B. TITCOMB."

From Brandon (Vt.) a correspondent writes as follows.

"Reverend Sir,

"ABOUT the first of November last, the attention of the people to attend meetings became unusually engaged. Conference meetings were set up in various parts of the town, which were well attended almost every evening. Many were the subjects of conviction and conversion. The work progressed, as it were, imperceptible to many of less attention, in a still, solemn manner. The hearts of stubborn sinners were humbled, even some who had been notoriously wicked, and confessed they feared not God, neither regarded man.—About the beginning of January, I considered the work at its zenith; but since that time, it has been gradually declining. Some of all ages have been the happy subjects of it; from eight years old, to those of sixty. But the greater part of those who give evidence of their acceptance, are between the ages of ten and thirty. We have never before witnessed such a powerful work in this place. It has been powerful, and candid; destitute entirely of that enthusiasm which sometimes accompanies reformations.

The candidates for church membership appear to be understandingly and rationally led into the doctrines of the gospel; and as yet appear steadfast, and lead exemplary lives.—There have been added by baptism to the Baptist church, forty-one, and two by letter; to the Congregational church, about fifty; and to the Methodist, I do not exactly know, but I believe from ten to fifteen. A number of more candidates will probably join each society. The

whole number who have been the subjects of this good work, as near as I can enumerate them, are about one hundred and fifty. Our church (the Baptist) are destitute of a pastor at present, our minister having gone from us about four weeks since. But we pray the great Shepherd of Israel to send us one who will break to us the bread of life; and hope by proper exertions not to be long destitute. Reformation has been very general through this country during the past winter.

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### EVANGELICAL SOCIETY OF BRISTOL AND NEWPORT COUNTIES, R. I.

A WORTHY correspondent has sent us an account of the anniversary of this society, from which we extract the following.

"The annual meeting of this society was held in Warren (R. I.) on Friday the 4th of April, 1817. The throne of grace was addressed by the Rev. Mr. Bates, earnestly supplicating the divine blessing on the cause of Missions in general, and the Baptist Board of Foreign Missions in particular. The society then proceeded to transact their annual business; after which, the Rev. Barnabas Bates, and Allen Munro, Esq. were chosen delegates to the general convention at Philadelphia, in May. The Rev. Mr. Lewis closed the meeting with prayer.

"In the evening, the anniversary sermon was delivered by the Rev. Doctor Gano, from Psalm lxxxvi. 9. The speaker described in a very scriptural manner the nature of the worship, which the true God requires; that all good men earnestly desire that all nations

should thus worship him; and that they evince the sincerity of those desires by active exertion in disseminating the holy scriptures which communicate the knowledge of his true character and of Jesus Christ whom he hath sent. In the closing part of the sermon, the Dr. read some interesting communications recently received from our Missionaries in India, and closed by a very solemn and affectionate exhortation to all present to be in readiness for the coming of the Lord. After sermon, a collection was taken to aid the benevolent objects of the society.

This society has collected in aid of the Missionary cause since its formation in Dec. 1814, \$420,67.

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### FEMALE MISSIONARY SOCIETIES.

SINCE our last number was published, we have received an account of the following Female Societies in Vermont.

The Brandon Female Mite Society, assistant to the Vermont Society auxiliary to the Baptist Board of Foreign Missions. This Society contributed in 1815, 33 dollars 25 cents; and in 1816, 21 dollars 40 cents.

The Bridport Female Cent Society was formed in 1815, and contributed to the Vermont Society in 1815, nine dollars twenty-one cents; and in 1816, eleven dollars forty-five cents.

The Ira Female Society for the aid of Foreign Missions, contributed in 1816, five dollars sixty-six cents.

The Addison Female Mite Society, auxiliary to the Baptist Board, paid in March, 1817, eight dollars sixty-six cts. to be forwarded to the general fund.

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## Ordinations, &c.

IN Edenton N. Carolina, on the 27th of March last, the Rev. BENJ. FRANKLIN FARNSWORTH was ordained to the work of the gospel ministry.

A church, consisting of 155 members, was constituted on the same day, and Deacons were ordained. A truly evangelical, instructive, and animated discourse was delivered on the occasion by the Rev. William Creath of Macklinburgh County, Virginia, from 1 Cor. iii. and 9. *For we are labourers together with God; ye are God's husbandry; ye are God's building.* Prayer during imposition of hands by brother Creath,

right hand of fellowship by the ministers and brethren present. Charge by the Rev. Martin Ross of Perquimans County, from 1 Tim. iv. and 16 ver. highly creditable to the experience and faithfulness of this venerable evangelist of the cross. Solemn attention was paid by a respectable auditory; and although the exercises were necessarily long, the undulations of feeling, which were frequently repeated, bespoke more than a happy patience. We entertain a hope, that the cause of Zion is about to arise in this part of our country. The harvest is great; and the



prayer of hundreds, that more labourers may be sent forth, seems connected with peculiar encouragement in the scriptures, and in many recent instances cannot be doubted to have proved prevalent. May righteousness and salvation be diffused with the rising brightness of the East, and with the same rapidity soon spread millennial bliss throughout the wide extent of our Western world.

In Woburn (Mass.) on Friday, May 2d, the Rev. HERBERT MARSHALL was solemnly set apart to the work of an evangelist. The services commenced at 12 o'clock. The Rev. Mr. Phippen, of Lynn, made the introductory prayer. The sermon was delivered by the Rev. Mr. Chapin, of Danvers, from Prov. xxxiii 18, last clause; "*He that waiteth on his master shall be honoured.*" The Rev. Mr. Grafton, of Newton, prayed at the imposition of hands; the Rev. Mr. Ellis, of Marblehead, delivered the charge; the Rev. Mr. Batchelder, of Haverhill, gave the right hand of fellowship, and the Rev. Mr. Nelson, of Malden, made the concluding prayer; after which an appropriate anthem was sung. The minds of the people seemed much impressed with the performances. For several months past, it has pleased the great Head of the church to visit that part of his vineyard with the special outpourings of his Holy Spirit: In the Congregational, as well as the Baptist society, a large number of persons have been hopefully converted, and the Rev. Mr. Marshall, immediately after his ordination, was called to administer the ordinance of baptism to fourteen persons, who had recently entertained a hope of salvation through the merits of Christ.

#### *Opening of New Meeting-House at Methuen.*

THE new meeting-house in Methuen (Mass.) erected the past season by the Baptist Church and Society in that place, was opened on the 5th of December last, by the solemn and delightful worship of God. The exercises commenced by reading the lxxxiv. Psalm. An anthem was sung by a select choir—Prayer offered up—338th hymn in Rippon's collection was sung—Sermon was delivered by brother Kimball, the pastor of the Church, founded on the 2d chap. of Haggai, and a part of the 7th verse. Prayer was again offered up—the 340th hymn in the above collection was sung. The house is a

wooden building, 50 by 42 feet. The goodness of God has been remarkably manifest in his dealings with this Church and Society. March 8th, 1815, they were constituted into a Church of 13 members; since that time God has increased them to near five times that number—given them a minister and meeting-house, and they are now in a flourishing state. May God add to their number greatly, and cause them to be a people for his praise.

#### ANECDOTES.

ONE day after addressing a number of natives on the banks of the Ganges, Mr. Thomas, the first Baptist minister who preached in Bengal, was accosted by a Brahmin as follows: "Sahib, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly it is the devil who is in fault; the devil, therefore, not man, ought to suffer punishment." While the people discovered by their looks their approbation of this mode of reasoning, Mr. Thomas observed a boat with several men on board sailing on the river; and, with that facility of reply for which he was so distinguished, answered; "Brahmin, do you see yonder boat?" "Yes," said he. "Suppose," added Mr. Thomas, "I were to send some of my friends to destroy every person on board, and to bring me all that is valuable in it; who ought to suffer the punishment, I for instructing them, or they for doing the wicked action?" "Why," answered the Brahmin with some emotion, "you ought to be put to death together." "Yes, Brahmin," said Mr. Thomas, "and if you and the devil sin together, the devil and you will be punished together."

THE Christians at Tranquebar had been accustomed from their first receiving the Bible, to celebrate every fiftieth year as a Jubilee. But when Dr. Buchanan visited them, he was informed that it had been omitted through the influence of certain Europeans among them. When he expressed his astonishment at this hostility, Dr. John, an aged missionary, replied, "I have always remarked, that the disciples of Voltaire are the true enemies of missions, and that the enemies of missions are in general, the disciples of Voltaire."

A TRADER, having endeavoured to persuade *Shabash*, a converted Indian, that the [Moravian] brethren who were preaching among them were not *privileged teachers*; the Indian replied, "It may be so, but I know what they have told me, and what God has wrought within me. Look at my poor countrymen there, lying drunk before

your door. Why do you not send privileged teachers to convert them? Four years ago I lived like a beast, and not one of you troubled himself about me. But when the *brethren* came, they preached the Cross of Christ, and I have experienced the power of his blood, so that sin has no longer dominion over me. Such are the teachers *we* want."

## Obituary.

### MEMOIR OF POMP PUTAMIA.

IT is the peculiar glory and excellence of the religion of Christ, that it renders men useful and happy in every condition of life; and those who are desirous of marking its benevolent effects, will often find them as strikingly displayed in the obscure and humble walks of life, as in those more public and honourable. Wherever religion is felt, it evidences its divine reality by the piety, the benevolence and industry of its subjects. Of whatever nation, language, or colour they may be, its influence is invariably attended with the same blessed effects. By the contemplation of these, many a pious heart has been strengthened and animated in the way of righteousness.

Died at South-Reading, 17th March, Mr. POMP PUTAMIA, a man of colour, aged 59 years. As a man, his deportment was singularly unassuming and amiable; as a Christian, his religion was of that character, which, while it aims supremely at the glory of God, affords substantial enjoyment and consolation to the possessor, and most explicitly testifies to beholders, its important reality and benign tendency. As a valuable member of society, an affectionate friend, and pious follower of the meek and lowly Jesus, he lived beloved and died lamented.

Many circumstances might be mentioned, illustrative of the general tenor of his thoughts and feelings with regard to himself and the interests of religion. The following must suffice.

The Rev. Mr. N—, late pastor of the Baptist Church in South-Reading, in conversation one day with P. on religious exercises, remarked, that he had been greatly afflicted with darkness of mind, and that he had sometimes felt almost determined to go off into the woods and spend his days in solitude to get rid of the troubles of life. "Ah, sir," replied Pomp with great seriousness, "I have sometimes thought so too, but then I thought again, should I go into the woods, *Pomp would be there.*

In the 24th year of his age he was

liberated from the iron hand of slavery; since that time, by persevering industry and economy, he accumulated property to the amount of 2000 dollars. He left a will bequeathing a part of his property to relatives and particular friends; 20 dollars to the Massachusetts Bible Society; and eventually the Massachusetts Baptist Missionary Society are to receive from his estate 1500 dollars."

As his circumstances in life were easy, some of his friends had frequently inquired of him why he would not leave off labour and live on the income of his property. After his will was made, and he expected soon to finish his course on earth, he said to a person standing by—"You see now what I have been labouring for, that the blessed gospel might be preached to the destitute."

Noble example indeed! How ought it to put to the blush those professed friends of the gospel, who hoard up their thousands a year, and scarcely contribute a cent a week for its promulgation through the world. Let the conduct of this descendant of Africa, whose heart had been "washed in the blood of the Lamb," stimulate those who are about to dispose of their property, to *remember* the benevolent institutions formed for the benefit of mankind.

Let the simple history of Pomp remind us all of the fulfilment of prophecy. *Ethiopia shall soon stretch out her hands unto God.* The acceptable hand of penitent prayer, and the obedient hand of liberal benevolence, unite in loveliest harmony. The just shall be held in everlasting remembrance; with hopes full of immortality they depart in peace, their works do follow them, and in their resurrection, may it not be sung,

See a stranger come to view;  
Though he's black, he's comely too;  
Comes to join the choir above,  
Singing of redeeming love.  
Cloth'd in spotless robes of white,  
Ransom'd spirits all unite;  
Endless ages they exclaim,  
Bless the great Redeemer's name?

## Poetry.

For the American Baptist Magazine.

THE MISSIONARY.

BEHOLD the Missionary of the Lord!  
The undaunted champion of Jehovah's  
word!

The lov'd of Christ his hope, and sweet  
resource,

With deathless ardour he pursues his  
course. [reigns,

O see him, where relentless winter  
Where wretched Greenland dwells in  
icy chains;

See him—where Burmah's towering  
temples rise.

And lose their lofty summits in the skies.  
Injewell'd Ceylon,—rich in pearls and  
gold,

The miracles of bleeding love are told;  
In fair Amboyna's sweet and blooming  
isle,

He bids the everlasting gospel smile.  
—A star of grace,—his rays dispel the  
night,

And pour celestial glories on the sight.  
He makes the wilderness and deserts  
shine, [divine.

With beams of peace and righteousness  
With living rills he feeds the parched  
ground,

And scatters mercy's healing balm  
around. [unfurl'd,

—See the red banner of the Cross  
The joy and glory of a dying world.

From torrid suns, e'en to the frozen  
poles,

The mighty ocean of redemption rolls.  
Truth smiling, lifts her bright, unsullied  
wings,

And o'er the globe, her matchless radi-  
ance flings;

The Eastern hemisphere with grace  
she guides, [rills.

And pours salvation from a thousand  
O'er Asia's climes, the flame of love  
she spreads;

On bleeding Africa her balm she sheds.  
—O Missionary, friend of God, I see  
A pledge of truth's immortal reign in  
thee. [stand,

The period will arrive, when thou shalt  
The advocate of Christ in every land.  
The heathen world shall bow, the  
wretched live,

The soften'd savage, healing grace re-  
ceive,

Fell superstition quit her iron car,  
And mercy all her golden gates unbar.  
Truth's conquering rays shall false-  
hood's shades dispel,

And break idolatry's malignant spell;  
And Pagan temples, now defiled with  
blood,

Shall be devoted to the living God.

EXTEMPORE LINES, presented by a  
Missionary in Calcutta, to the Mother  
of ROGER WILLIAMS JUD-  
SON, who died at Rangoon, May 4,  
1816; aged seven months twenty-  
three days.

HUSH'd be the murmuring thought!  
thy will be done,

O Arbiter of life and death. I bow  
To thy command. I yield the pre-  
cious gift,

So late bestow'd, and to the silent grave  
Move sorrowing, yet submissive. O  
sweet babe,

I lay thee down to rest. The cold,  
cold earth,

A pillow for thy little head. Sleep on,  
Serene in death. No care shall trou-  
ble thee.

All undisturb'd thou slumberest; far  
more still,

Than when I lull'd thee in my lap,  
and sooth'd

Thy little sorrows, till they ceas'd——  
Then feist thy mother peace; her heart  
was light,

As the sweet sigh that scap'd thy plac-  
id lips,

And joyous as the dimpled smile that  
play'd [weep

Across thy countenance.—O I must  
To think of thee, dear infant, on my  
knees

Utroubled sleeping. Bending o'er  
thy form,

I watch'd with eager hope to catch  
the laugh

First waking from thy sparkling eye,  
a beam

Lovely to me, as the blue light of heav'n.  
Dimm'd in the agony of death, it beams  
no more!

O yet once more I kiss thy marble lips,  
Sweet babe! and press with mine thy  
whiten'd cheeks.

Farewell, a long farewell!—yet visit me  
In dreams, my darling! though the vision'd joy

Wake bitter pangs; still be thou in my  
thoughts,

And I will cherish the dear dream, and  
think

I still possess thee. Peace, my burst-  
ing heart.

O I submit. Again I lay thee down.  
Dear relic of a mother's hope. Thy  
spirit,

Now mingled with cherubic hosts,  
adores

That grace that ransom'd it, and lodg'd  
it safe

Above the stormy scene.

*Donations received by the Treasurer of the U. S. Baptist Board of Foreign Missions.*

1816.				
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TO CORRESPONDENTS.

THE interesting intelligence from our friends in India, and Burmah, has precluded several articles prepared for this number. Communications have just been received from Mr. *Judson*, and others, from which it appears, that Mr. *Hough*, and family, had arrived safe at Rangoon. The aspect of the Mission is increasingly flattering. The goods news of salvation is already proclaimed to the Burmans in their own language, and some portions of the scriptures are probably already printed.

We very much regret that our limits will not allow us to present our readers with accounts of the missionary labours of our brethren, of other denominations. It is our design, by the leave of Providence, to enrich our work with the most interesting "Missionary Intelligence," which the multiplied labours of *Christians* shall afford. Their object is one, by whatever names they may be distinguished.

We shall be glad to receive accounts of the formation and anniversaries of Missionary and Bible Societies, but we cannot engage to insert them entire. Our limits may sometimes require that they should be abridged. The same we must also say with respect to obituary notices.

When our New Series was commenced, 6000 copies were printed; 2000 more than were printed of the Massachusetts Baptist Missionary Magazine.

We now have the pleasure to state, that the number of subscribers has increased, so that nearly the whole of the additional 2000 has been distributed, and 8000 of No. 3 have been struck off, to supply the increasing demand. A second edition of the two first numbers will be printed, to make complete sets of the New Series, whenever it is called for by a sufficient number of subscribers.

Want of room compels us to omit several accounts of revivals, till our next.





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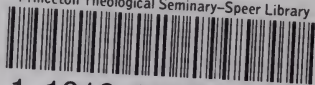
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